The American Missionary

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The New Partnership

THIS magazine is hereafter to be issued upon the last week of each month instead of the first. Our subscribers must not, therefore, be disappointed at receiving their January number three weeks later than usual. But it will be well worth waiting for. Unless all signs fail the merger with *The Congregationalist* which goes into effect at the beginning of the year will result in a new and much better AMERICAN MISSIONARY—one that, while preserving the best traditions of the past, will register important advances over anything that has hitherto borne our time-honored name.

Upon another page will be found an interesting account of plans and prospects for the future. The magazine is to retain its name and keep its identity and continue to devote itself with singleness of purpose to the same great missionary interests. The editorial care of such a man as Dr. William E. Gilroy will be an immense advantage. We are also much gratified to hear that it is to be the special charge of so able a journalist and warm friend as Henry Smith Leiper, Editorial Secretary of the Commission on Missions.

To become an integrate part of a great religious newspaper like *The Congregationalist,* to share its ancient traditions, world-wide interests, varied associations and its many and distinguished friendships is no small privilege and ought greatly to enhance the value and prosperity of the publication.

The thing we most desire is that our readers promptly renew their subscriptions, taking early advantage of the favorable rates now offered; and we warmly recommend that you all begin the New Year by subscribing to the entire *Congregationalist,* thus receiving at your home, every week, a first class religious newspaper.—S. L. L.

An Age of Miracles

HOW swiftly wonders follow each other in our time! Before we have become used to one of them, another still more marvelous is hot upon its heels. Think, for instance, of the radio miracles. Early the other morning a friend of ours, being deep in the jungles of equatorial Africa, had a talk with his wife who, at that time, was spending the afternoon of the preceding day in Northfield, Massachusetts. Or think of modern aviation—how men have flown from coast to coast by the light of a single day and of that great airship in which half a hundred men have crossed and recrossed the stormy Atlantic!

No present-day wonders have impressed us more than those modern counterparts of the miracle of loaves and fishes accomplished by the Red Cross. Who can forget its amazing achievements in the Mississippi valley last year?

The mighty works of the modern world invariably spring from the vision of a few men of genius supported by the intelligent, faithful industry of a great number of followers; and behind it all, the conviction that something in the order of nature lies ready and waiting to supply every human need.

"When we were young and poor," says Mrs. Edison, "my husband, watching me while I worked by lamplight, would exclaim again and again, 'There must be some way of getting better light for you! I believe electricity would do the trick'."

These constantly recurring wonders of the physical world point forward with prophetic finger to still greater marvels in the realm of the spirit. Something in the heart of God, something in the spiritual order of the universe surely awaits every aching need of mankind.

The American Missionary Goes On

Better Than Ever

MAGAZINES, like other human institutions, come in time to have a very real personality. Usually that personality is associated with the name, as well as the contents, of a great periodical. Inevitably its characteristics are in part those of its editors and contributors.

If that is true, the new AMERICAN MISSIONARY will represent essentially a new form of something familiar. Its life runs back across more than two generations. It has recorded the progress of the kingdom of God within the boundaries of the United States during the most amazing developments in the life of any nation.

From time to time its editorial staff has changed: but never completely. Continuity has been assured. It is assured now.

The rich additions to its regular contents excite anticipation. One will be a monthly parable by "Safed the Sage." It is an open secret that the Sage is Dr. William E. Barton. His writings are known to a wide public throughout the English-speaking world. Not so many, perhaps, know that Dr. Barton, noted preacher, former moderator of the Congregational National Council, and authority on Abraham Lincoln, was himself at one time a home missionary at Robbins in the mountains of Tennessee. He was, as is also pertinent in this connection, a graduate of Berea College, founded by the A. M. A., under whose direct auspices THE AMERICAN MISSIONARY came into being.

In addition to this contribution, month by month there will appear a page by Dr. Robert W. Gammon of Chicago. His pen is agile and his viewpoint stimulating.

More book reviews than heretofore, more news from the many localities of home mission activity, and more special departments will likewise be a feature of the future AMERICAN MISSIONARY. There will be a Children's Page, and a column for those who are shut in and who must depend on the radio and literature for their touch with the world.

To these new features must likewise be added a column monthly from the study of Isaac Ogden Rankin, whose suggestions for devotional reading and spiritual life are already finding a hearty response among thousands of readers of *The Congregationalist.*

A special department for correspondence will be maintained.

No change, of course, is contemplated in the character of the contributed articles, which will, as heretofore, reflect the progress of the church in all its manifold ministries throughout this broad land of challenge and opportunity. It is hoped, however, that even better articles may be secured from able writers who can bring to the attention of the Congregational fellowship matters that they will want to know, as they continue their intelligent support of the varied forces of righteousness incorporated in the divisions of the homeland Boards: church extension, church erection, Sunday School expansion, religious education, social service, inter-racial understanding, leadership training, and care for the aged veterans of the Cross.

The changes which take place in the editorial staff are not numerous. Continuity, as has been intimated, is assured by the inclusion among those who will be responsible in the future of some who have shared editorial responsibility in the past. Dr. William E. Gilroy becomes Editor-in-Chief, and brings to his editorship a wide knowledge of Christian undertakings in America. He has traveled among the schools and colleges of the South, visited and preached in the mission churches of the West, and kept in constant touch with the work of education and ministerial relief. With him will be included, as Associate Editor, Rev. Henry Smith Leiper, whose life began in a home mission station among the Cherokee Indians, and whose contact with the various aspects of church activity in the homeland has been constant, save for a five-year period spent as a missionary of the American Board in China. He has been speaking to the readers of THE AMERICAN MISSIONARY in churches and conferences, as well as through these pages, for six years, and cannot be considered new to the problems of the magazine or the interests of its constituency.

The only things that could prevent a happy outcome of the merger with *The Congregationalist* is the sudden death of all the home missionaries, the resignation of all the secretaries, the closing of all the work, or sudden indifference to the Christianization of America on the part of the men and women who make up the membership of the Congregational churches. Their concern for the kingdom now finds expression in their gifts and in their constant, intelligent, and informed interest in the manner of the kingdom's coming, *i.e.*, through the loyal cooperation of human agencies on fire with the love of Christ for all of America's mounting millions. It will not die.

We Await Your Instructions

An Improved Publication

LOOKING toward the New Year, readers of THE AMERICAN MISSIONARY will eagerly anticipate the new and improved form in which their publication is to appear.

With the Same Spirit

Readers will be glad to learn that the name and identity of THE AMERICAN MISSIONARY is to remain unchanged. The idealism and inspiration of the missionary spirit with its broad humanity will continue to be the keynote.

A Widened Appeal

In actual fact, the approaching merger with THE CONGREGATIONALIST will be simply the avenue to interesting improvements which will widen the scope and appeal of THE AMERICAN MISSIONARY making it a better magazine as each month goes by.

Added Features

Besides these improvements in the regular material presented by THE AMERICAN MISSIONARY, strong features of THE CONGREGATIONALIST will be added including regular departments and leading articles.

The Foremost Denominational Weekly

For many years, THE CONGREGATIONALIST has been recognized as the foremost denominational weekly in America. It has the unique distinction of even attracting thousands of interested readers from outside our own denomination.

Therefore the approaching alliance should be a source of satisfaction to us all in the high promise it offers of a greater service to our readers and to the missionary cause in our homeland.

Renew Now

Each reader is asked to send in his or her renewal before December 15th to permit proper handling of the vast amount of clerical detail involved in making this consolidation.

At Special Rates

As shown on Pages 444 and 445, subscribers have the option of renewing upon either of two plans. Through Plan A they will continue to receive THE AMERICAN MISSIONARY once a month. By accepting Plan B they will receive THE CONGREGATIONALIST every week, the fourth issue of each month being THE AMERICAN MISSIONARY in its new form.

Everything or Nothing

By SAMUEL LANE LOOMIS, D.D.

A MAN'S estimate of the importance of human life chiefly depends upon his view of the universe. On the one hand stands that type of thinking known to the modern world as mechanistic materialism, which holds that the huge wheel of nature, including humanity, consists of nothing else than the rhythmic action and reaction of titanic physical forces, boundless in extent, endless in variety, vast, intricate and swift beyond conception, but with no divine presence in or behind them; the whole thing rolling on through endless ages without aim, purpose or personality.

Now, if this be a true picture of our situation, what a pitiful little creature is man; his lifetime a moment in the eternities, his earth home a speck in the immensities, his freedom of choice and action, since every word and deed is determined by forces beyond his control, a vain illusion! Under the influence of such philosophy a human being inevitably shrivels to insignificance. Moral distinctions disappear. Badness is not bad nor goodness good. No real place is left for noble character and heroic deeds; none for human depravity or the tragedy of sin. The hope of immortality vanishes. Life offers little to desire, little to dread; beauty fades before our eyes; joy evaporates; love grows cold; all sense of reverence, of dignity, of human worth slip away and with these the foundations of civilization, of genuine art, of worthy literature, and of all lofty achievement.

For man has become so contemptibly small that nothing of serious importance can be said about him, nothing of real consequence can be done by him or for him. He is but a fleck of foam tossed for one moment upon the surface of time's roaring stream and then forever gone. So life looked to the guilty eyes of Macbeth: "A tale told by an idiot, full of sound and fury, signifying nothing." Or listen to the doleful note that Matthew Arnold heard from the shingles of Dover Beach:

> "The world which seems . . .
> So various, so beautiful, so new,
> Hath really neither love, nor joy, nor light,
> Nor certitude, nor peace, nor help for pain:
> And we are here as on a darkling plain,
> Swept with confused alarms of struggle and flight,
> Where ignorant armies clash by night."

Over against this doctrine of the dreadful night stands the great affirmation of Christian faith: "I believe in God, the Father Almighty, maker of heaven and earth, and in Jesus Christ, his only Son, our Lord." How well that majestic utterance fits in with the teaching of modern science! The universe is vast beyond the power of thought, yet not too spacious to be the dwelling-place of God. Each new range of celestial distance gives fresh emphasis to the Christian doctrine of the divine omnipotence. Nature points backward to inconceivable aeons of prehistoric time, but the universe can never be too old for him who inhabiteth eternity. The marvels of atomic structure are utterly amazing, but not too wonderful to be the handiwork of infinite wisdom. In a word, the universe that modern science opens before us is just such a universe as we should expect from such a Creator.

Now, if man is to be thought of as dwelling here with God in God's house, human life becomes an entirely different thing from what it would be if tossed about upon a maelstrom of blind, insensate force. In this divine companionship man takes on a high importance. Although his mortal life is but a span long, yet eternity is set in his heart and his fleeting days are cheered by immortal hopes. In comparison with some things he is, indeed, but a speck, yet in contrast with others his bulk is colossal. Midway between the infinite and the infinitesimal he stands, and from this strategic viewpoint looks in both directions. Now with his yardstick of light-years he measures the interstellar spaces and again stoops to count the swirling electrons in an atom of hydrogen. He is forever investigating, watching, describing, imitating and using the work of the Creator; and to his discoveries and attainments there seems no limit.

But the greatest thing about God is not wisdom, not power; but goodness—that positive, splendid goodness known as love; and the wonderful thing about man is that he possesses a nature so rich that he has, as declared and proved by Jesus Christ, a capacity for goodness like the goodness of God. It follows, then, that we men are great enough to become the sons of God, nearest to him at the very point where he, himself, is greatest.

Here, then, are two ways of looking at the universe: the religious and the unreligious. If you hold to the first, to be a man means everything, but if you adopt the second, to be a man is next to nothing. It has been convincingly shown that human greatness in every field has always been attended by religious belief; not necessarily Christian belief, but belief of some sort in the divine presence in nature and among men; and the purer and loftier the type of belief, the greater

e men who have held it and the larger their eds. While the most barren periods have been ose, I will not say of skepticism—for doubt and uestion regarding religion are often important and ry fruitful—but of flat denial: the position hich assumes that there is nothing in the world cept what the senses know; that of the man ho refuses to speak or think about any spiritual ality.

The Sadducee has always been with us, no doubt, t just now his presence and influence are unmmonly conspicuous. Materialism, like a fatal eeping sickness, has overspread the earth, enebling millions of our fellow men and robbing e for them of beauty, joy and hope. This, then, the arch enemy with which religion is now cononted. It is the same on the foreign field and e home field. It is the same in the great churches d in the small churches. It is the same in huge ies and tiny villages. Our supreme problem is bring the knowledge of God to men who leave place for God in all their thoughts.

This cannot be done by ordinary preaching hower excellent, nor by church organization however mirable—not even by the repetition and circulan of passages from the holy writ. The one eat specific for this deadly disease of materialism the living testimony of men and women who, t of their own experience, can bear witness to e presence of God. "I know who I have believed. have a real acquaintance with the unseen God. e Father Almighty has fathered me. Jesus Christ, whom he has sent, is my personal friend and Saviour. The words of the holy scriptures are verified in my own experience." This is the faith that overcometh the world.

"I haven't much interest in such things," a man replied to his neighbor's church invitation. "To be frank with you, I don't believe there is or ever was such a person as Jesus Christ. Your Jesus, in my opinion, is ninety percent myth."

"My Jesus a myth!" exclaimed the neighbor, "He is no myth to me. For forty years he has been my companion through thick and thin. Why, I've been talking with him this very afternoon. He is my closest friend, I tell you, and he stands ready to be yours, if you will have him."

"That would be wonderful," said the other wistfully, "but I fear you are the victim of an illusion."

"Look at me, Ned," said the neighbor, quietly. "Do you notice any symptoms of insanity? Is my eye unsteady? Does my hand tremble? You know me fairly well. Do I commonly act like a victim of illusions? Does my mind seem unbalanced or my judgment warped? I believe that you, yourself, are here. My eyes tell me so, my ears confirm it and my sense of touch corroborates it. Still, I may possibly be wrong. My senses may have conspired to deceive me and your presence may be but an illusion after all. But the presence of Jesus cannot be an illusion for he speaks directly to my heart, and just as surely as I, myself, am here, he is here beside me."

A Christmas Sermon

Preached in Broadway Tabernacle, New York, Saturday, December 25, 1926.

By CHARLES E. JEFFERSON, D.D.

"Behold, I bring you good tidings of great joy which shall be to all people; for there is born to you this day in the city of David, a Savior."—Luke 2:8

I WANT to stress this morning the word "Christmas." Christmas is the broadest day in our year. It is far broader, for instance, than Fourth of July. The Fourth of July is widely ebrated. It is celebrated through the distance of ee thousand miles under the stars and stripes, not in any other nation; in no nation of rope, of Africa, of Asia, of South America. It ot even celebrated in our nearest neighbors, to North or to the South. It is our national holi- and belongs to the United States alone. Christs, on the other hand, is celebrated all over ada and all over Mexico, and in every one of countries of South America and in all countries Europe and in large circles in Africa and Asia. The time is coming when it will be celebrated in every country under heaven. The "good tidings of great joy" are for all the people. Or compare Christmas with Easter, both are Christian festivals, but Easter is confined to Christians. Easter is celebrated in our city by all the Roman Catholics and all the Greek Catholics and all the Protestants of every variety and name; but it is not celebrated outside the Christian Church. The Jews do not join in the Easter song. In other words, one-third of our city is celebrating Easter. With Christmas it is quite different. Christmas is celebrated by Jews. Thousands of Jewish boys and girls are just as happy this morning as Christian boys and girls. In hundreds of Jewish homes there is a

Christmas tree. The Angel was right. The good news is for all the people.

Or compare Christmas and Whitsunday. Whitsunday is a sacred day only for believers. Agnostics and skeptics and infidels have no part in it. Many of them do not even know there is such a day, but agnostics and skeptics and infidels all know about Christmas. Many of them take part in the Christmas celebration. They are agnostics. but they join with their children in having a Merry Christmas. They are skeptics, but they are not skeptics in regard to the beauty of the Christmas spirit. They are infidels and take no interest in religion, but nevertheless they contribute something to the joy of the Christmas festival. That is one of the amazing phenomena of our time, that the word of the Angel is being so wonderfully fulfilled. We find today that the good news is for all the people.

It is because Christmas is such a Christian day that it has a tendency to widen our hearts. Our hearts are wider on Christmas than on any other day of the year. On this day we are more human. We are less stiff and prim than we are on other religious days. The children, I suppose, are largely accountable for that. They keep us human. They make it impossible for us to be stiff and prim. Moreover, our sympathies go out to all human beings no matter who they are. On ordinary days we pay much attention to distinctions of various kinds—cultural, vocational, national, racial—but on Christmas these dividing lines grow dim. Many of them fade completely out. We do not think of our differences on Christmas. Our hearts become large enough to take in the whole human family. The prayer that comes spontaneously to our lips is the prayer that Charles Dickens put into the mouth of Tiny Tim: "God bless us every one."

On Christmas we all meet God on common ground, for the reason that we all have the same need. We are all in need of a Savior. If you ask a hundred children to write down the things that they want, you have a long list; but if you ask a hundred adults to write down the things which they want, the list will be even longer. We want a thousand things, but there is one thing which we supremely need. We need to be saved from our sins. It is sin which makes the world wretched. It is deliverance from sin that the world needs most of all. It is not poverty that makes the world sad, nor is it ignorance. It is sin. It is sin that plants the thorns and darkens the sky. What we all need is a Savior, and therefore the Angel said that the good news would be to all the people. The Angel knew that the world was a world of sinners. There is none righteous, no, not one. Every one has fallen short of the Divine perfection, and therefore on Christmas Day we are glad to hear the good news. We want somebody to tell us again of the Savior.

The purpose of our meeting here this morning is to bring us closer to the Savior. Christmas is an institution and it has grown to be so complex and so vast that there is always danger of forgetting the meaning of it all. There is gathered around it such a mass of evergreen and gewgaws and tinsel that it is difficult to cut one's own way through it and arrive at the Savior. There is so much cooking and eating, so much gift giving and gift receiving, that it is difficult to tear all these things away so as to make it possible for us to get our eyes on the Savior. And so we do well when we step aside from the traditional Christmas festivities and come into the House of Prayer to spend a few minutes on Christmas morning in thinking about the Savior. He stands at the center of Christmas and without him it is not Christmas at all. At the center of Christmas stands the sinless man. He was tempted in all points even as we are, yet was he without sin. Therefore, he became our Savior. He lived a life so holy that after he was gone men began to say to one another, "God is like that". And that is what men have been saying ever since. God has a mind like the mind of Jesus. God has a heart like the heart of Jesus. God thinks of us as Jesus thinks of us. God loves us as Jesus loves us. That is the good tidings of great joy which is for all the people.

A New England Meeting House

MAZIE V. CARUTHERS, in *The New York Times.*

NOT beautiful for vast cathedral aisles,
For massive architrave and sculptured beams,
For chiseled rood and Lady-altar, where
Perpetually a mystic taper gleams—
For costly windows, through whose jeweled panes
In lovely tints the reverent sunlight beams.

But beauty in its rarest form breathes here,
In faith, which lifts man from the insensate clod,
In scriptured lives, which here seek fortitude
Their tasks to do, their daily ways to plod,
In old-time hymns, in earnest, praying hands
Held up with simple confidence toward God!

A Substantial Harvest in a Difficult Field

By REV. SALVATORE C. GOZZO, *Cliffside, New Jersey*

"HOW many additions have you had this year?" inquired an official of a missionary organization.

"Fifteen—nine men and six women."

"Only fifteen!" he exclaimed. "Don't you think, brother, that it is time for you to wake up and do better? Why, just think of it! Each of your new members has cost your missionary Board about one hundred and ninety dollars, not considering money invested in the building, its upkeep, and time and energy expended.

"The more I think of these missionary enterprises among Southern Europeans the more skeptical I become about them. Just listen! Rev. Mr. Jones, down in Tennessee, who has a very inadequate plant compared with yours, has received seventy-five members in three months after the work started, and he writes that he has a waiting list of forty-five ready to join the church next Christmas."

MEMBERS OF THE CALLING COMMITTEE

"But," asked the pastor of the church among Southern Europeans, far away from Tennessee, "will you please tell me how many converts your friend Jones has made?"

"Why, yes, certainly. Every one of them," he replied with absolute certainty. He went on to explain that of those seventy-five new members, thirty-one were members of an old Reformed chapel, now abandoned; fifteen came from Methodist homes; eighteen were received from the Baptist denomination; and seven, graduates from the Sunday School, on confession of faith. "And," continued the official of the missionary organization, "there is Nordic blood in their veins and in a few years the work will become self-supporting."

"But," said the writer, "your friend Jones has not made a single convert. He has only entered seventy-five names in his church book. Every one of those men and women were members of some Protestant church and the fact that they are of the Nordic races weakens your arguments. It would be the easiest thing in the world for me to invite American Protestants to my church and get a large attendance. But it is quite another thing to invite Southern Europeans to join my congregation. Here is the difference: every one of my fifteen new members was converted. By this I do not mean the philosophical explanations advanced in theological publications. I mean converting primitive material into a finished product. These new members have been attending our church for four years. When they came to us they did not speak a syllable of English. We taught them to speak and write in English; we helped them to become naturalized and, most important of all, we taught them how to love and serve God according to the gospel of his Son.

"Another thing: they all came to us from the Catholic church, and every one of them have Latin blood in their veins, which makes the work more interesting and exciting.

"If preaching the gospel to newcomers to our shore is all that is to be considered, the Christian religion is a failure. And for this reason largely, during the past fifteen years, strong Protestant churches situated in congested foreign communities have moved away. Was there nothing to do for these people who had made their homes in the vicinity of these churches?"

When the writer took up the work among Italians in Cliffside he had it in mind to remain there for just one summer, little realizing that this suburb of a great metropolitan section was challenging the Protestant ministry to do its utmost for the Kingdom of God. It has meant much sacrifice to keep the work moving, but out of nothing in the beginning, in fifteen years of service, there has arisen a beautiful church building, and a congregation which includes a hundred or more families, every one recruited from twentieth century pilgrims.

When our work was started a Roman Catholic church also began its ministry. But ours is the church for Italians, and the community, both Catholic and Protestant, look to us for leadership in every social enterprise.

Through our influence a baby clinic, an evening school for foreigners, and an Americanization bureau have been established. When mayor and

council were looking for some one to fill the office of overseer of the poor, the pastor of the Italian Congregational church was unanimously nominated and appointed, and for the past seven years his church has been the clearing house for all the welfare work of the community. The Cliffside Italian church is not only preaching the gospel of Christ, but it is helping America to solve her racial problems, to interpret American ideals, and to instill respect for the Constitution in newcomers to our shores.

CHILDREN OF THE SUNDAY SCHOOL

The official who listened to the writer's views somewhat impatiently insisted that while any social uplift for the good of humanity was an excellent thing, the preacher's duty was nevertheless to preach the Word, and not to bother about baby clinics, Americanization bureaus, clean-up campaigns, and so forth. That is the business of politicians and civic authorities. But the people of the Cliffside church do not believe in remaining insensible to the wants of the community in which they live, nor do they close their eyes to the social evils around them. Are not social justice and welfare work part and parcel of the gospel of Christ and helping the needy as much a Christian duty as attending preaching services?

Itinerating in Missouri

By FREDERICK L. FAGLEY, D. D.

I HAVE just spent three weeks in Missouri as the guest of the Missouri State Conference and of the superintendent, Rev. C. C. Burger. Any one who knows either Burger or myself will know the great joy it was to me to spend three weeks with the Burgers. The hospitality of their home was most cordial and we had many long visits together.

St. Louis' Great and Fruitful Churches

The first appointment was an address at the meeting of the St. Louis Association. The churches in and around St. Louis are "up and doing." The great Pilgrim Church and the new First Church are two of the strongest in our fellowship. Under the leadership of Dr. Stocking and Dr. Timmons these churches are steadfastly maintaining the Pilgrim tradition and the Congregational ideals of service and worship. While nearby is the work in Webster Groves under the vigorous leadership of Dwight Bradley. The meetings of the St. Louis Association were held in the Maplewood Church where Rev. N. O. Bartholomew has been carrying forward a construction program for the last eight years. The moderator of the Association, Rev. Arthur Armstrong, Secretary of the City Federation of Churches, lived up to his pseudonym of "the Little Napoleon." He is a leader of assemblies *par excellence*. His introduction of the speakers and his summing up of their remarks helped greatly to keep interest alive throughout the meeting.

The next day I had the pleasure of speaking to the Noonday Club. This is an association of Congregational women of the churches of the city. The meeting was held in the New First Church rapidly completing its beautiful new auditorium and religious school plant. Here were gathered more than a hundred of the sterling women of the city, deeply interested in all phases of the work of the kingdom at home and abroad. Such a group is the very life of the churches.

The Center of Spiritual Life in a Mining Town

The next afternoon we drove eighty miles down to Bonne Terre. This city is the headquarters of the St. Joseph Lead Company, and many in the congregation are officers and employees of the company. Rev. John T. Stewart has been with this church for five years and the splendid condition of the church spoke volumes for his wise leadership. I asked him about that labor sermon he could not preach. You remember his interesting article in *The Congregationalist* some weeks ago on "Why I Cannot Now Preach My Labor Sermon as in Other Years." He told me he had a bushel of letters from pastors and laymen all over the country who upheld his views and only two or three who had taken issue with him. This church is one of the

most beautiful small churches in our denomination built of native stone, windows by Tiffany, and furnishings of the very best. The church and adjoining parsonage are set in the midst of a four-acre park all landscaped and surrounded by ornamental iron fence with suitable ornamental gates and brick columns. The occasion here was a supper given by the Men's Club to the people of the congregation. The city superintendent of schools was toastmaster and almost the entire teaching force of the city schools was present, together with a hundred or more of the church people. The eighty-mile drive back to St. Louis over a broad concrete highway, up and over and down and through the hills of Eastern Missouri with full moon and balmy air, was a most enjoyable experience.

The Rural Problem in Missouri

The next day we went by train to Lebanon for the Springfield Association meeting. Here we found the association facing the serious problems of country life. The problem of the church in the country has not been solved by any means. Rural life with its stress and toil, its loneliness and privation, creates personal problems of increasing urgency. These pastors felt, for one thing, that more attention must be given to the training of adequate leaders who know the rural and small town problems of the people. One of the significant actions of the association meeting was the passing of a memorial to the National Council asking for the inauguration of a plan for the training of lay preachers with proper certification for service in outlying churches.

The Lovely Ozarks

Following this meeting we took two days down into the Ozarks; and for sheer beauty of nature, visit the Ozarks in October. These majestic hills are everywhere covered with oak, and this season of the year the foliage is at its best. Many trees are garlanded with wild grapes and these hung in great festoons of blue and purple ripe fruit. These with the brown and golden oak foliage make a picture never to be forgotten. Here we spent a day with Mr. Burger's mother, sister and brother, and their families. It was one of the great inspirations of my life to visit with Mr. Burger's mother. This splendid woman has raised eleven boys and girls to fine manhood and womanhood, not one of whom has ever given her an hour's trouble. And this in the heart of the Ozarks in a log cabin, two miles from the one-room school and many miles from a high school or village railroad. The one brother who remains in the country is storekeeper, postmaster, school board, Sunday School superintendent, lay preacher and social worker of thirty square miles of mountains.

Sunday morning sixty-two men, women and children gathered in the one-room school for their weekly Sunday School. There were sixteen men, about the same number of women and the rest young folks and children. Here they sat, two and two, in the old-fashioned double desks and studied their Sunday School lesson. Six classes, all going at once and all with serious interest in their study: where such hunger exists what an opportunity! These people have a visiting minister once or twice a year but for all the rest of the time they are self-taught, and well taught, too.

The Church Inside the College

Then, in the afternoon, we drove the eighty miles back to Springfield for the evening service. The Springfield church faces the beautiful campus of Drury College, now expanding most encouragingly under the leadership of President Nadal and his fine faculty. The pastor of the church, Rev. G. Bryant Drake, had a splendid congregation and a fine service of worship. This is a church a secretary loves to visit for he is told "the people will be disappointed if you do not talk an hour!"

Then we took the night train for Kansas City, and in the morning we were off to St. Joseph. We were entertained in the delightful home of Rev. Albert Wilson of the First Church and attended the Rally and service of the new Plymouth Church. This church is making fine progress under the leadership of Rev. Ira D. Fales in building a community program of service and the people are supporting the church in fine fashion.

Kansas City Listens to a Notable Message

The next morning we went back to Kansas City for the joint meeting of the Kansas City and Kidder Associations. The papers and discussions here were of the highest order. Especially worthy of mention was a great address in the afternoon by the city superintendent of schools on moral education. This was an address that ought to be printed and spread broadcast throughout our churches for it was good common sense accompanied by a thorough understanding of educational technique.

After the evening session—the train to New York. Six addresses, two sermons, many conferences and a heart full of gratitude for the delightful hospitality of the good people of Missouri and a feeling of great assurance that Congregationalism, with its vital message of the Christian belief, and the practical program of Christian service, has made a truly worth while contribution to the life of the great Southwest and the best is yet to be. Incidentally, Charles Burger is in his right place.

Getting Missionary Education Into Action

By HERBERT W. GATES, D. D.
General Secretary, Congregational Education Society

WE have a good program of missionary education. The literature connected therewith, including the manual of Principles and Methods, the detailed plans for World Service Schools, and the programs issued for use in schools and other groups are the result of careful work on the part of the Committee on Missionary Education in which all our societies and regional offices are represented. They have called for hearty, often enthusiastic, recognition and appreciation from leaders in our churches and in other denominations. This is all to the good.

The best laid plans, however, are not worth much as long as they remain embalmed in pamphlets or books. They must be translated into terms of life and action, and that is the task which immediately confronts us. We have made considerable progress in this direction, but we have a good deal of a journey ahead before we can sit down to rest.

Plans and Personalities

The Committee on Missionary Education has recognized, in the general policy it has adopted, that the best possible means of promoting this or any other plan is through the agency of interested and well-informed individuals. It has recommended, therefore, that every possible opportunity be utilized to secure leaders who will thoroughly inform themselves concerning the general plan of missionary education and the detailed methods and materials for carrying it into practice. The attempt should then be made to gather together groups of leaders in the churches, for the purpose of hearing these plans as presented by the leaders just mentioned and discussing them until they are ready to go back to their respective churches and put them into action. Enough of this has been done to demonstrate the validity of the program and to indicate how it may be more widely carried out.

Missionary Education at Milwaukee

At the annual meeting of the women of the Mid-West Regional Committee, at Milwaukee, in October, the opening session was attended by the representative missionary leaders from the churches in that region. The attendance was considerably larger than had been hoped for, thus proving the interest of these women of the churches. Copies of the manual, *"Missionary Education in the Local Church,"* were distributed among the audience and the speaker announced that this manual would form the subject of the discussion. He then proceeded to explain and illustrate the various principles and methods described in the pamphlet with references to section and page. After numerous questions and various remarks from persons who had tried these plans successfully, the members of the group were informed that the price of this manual was ten cents. Those who now felt it would be worth that much to the cause of missionary education in their churches might keep the manual and hand in a dime. Those who already had it or did not wish to keep it might return the pamphlet. More than forty out of the sixty or seventy persons present paid the dime and kept the manual, while a number of those who returned it did so with the remark that they already had a copy but that they knew better now how to use it.

There seems to be no good reason why similar groups of leaders should not be gathered in connection with state conference meetings, meetings of the women's organizations, or those of local associations. With reference to this latter a special word might be added.

Opportunities at Local Associations

The local association is, of all our popular gatherings, the closest to the individual church. The circumstances under which it is held and the moderate size of the average meeting lend themselves particularly well to an atmosphere of social fellowship and free discussion. On every count it ought to be an agency of great power in furthering the best plans and methods of church work. Sometimes it is. Sometimes, alas, it is not. Let two contrasting examples speak for themselves.

At one meeting of an association including in its membership many churches of high standing and potential leadership a program was presented which, among many other good features, contained a thoughtful, practical address on the missionary education plan. It was concrete, detailed and very suggestive. A glance around the room inevitably led one to exclaim *sotto voce,* "Why aren't the people here who could and would make use of these suggestions?" A considerable number of the audience made one wonder if the churches delegated had not picked out those who could attend because they had nothing else to do, rather than those who might serve as vital contacts between the life of the church and that of the larger fellowship in service.

At another association meeting missionary education was also on the program. The speaker who was to present the national program was asked to speak for just ten minutes at the noonday luncheon on the topic, "Why Missionary Education in Your Church?" Immediately at the close of this talk the announcement was made that the same speaker would meet the missionary leaders from the churches in an adjoining room immediately after the luncheon for a discussion of the next topic, "How Have Missionary Education in Your Church?" At this conference the same plan was followed as that described in connection with the recent Mid-West Regional Meeting and with the same results, some forty or fifty copies of the manual being taken and paid for and with subsequent evidence that they have been used in the churches represented.

The essential difference between these two association meetings was that, so far as missionary education was concerned, some group of leaders had seen the opportunity, planned for it, got the right people there, and provided the best possible hearing for the subject.

A Suggestion for Program Committees

At a recent meeting of the Suffolk West Association of Massachusetts action was taken looking toward more of this sort of service and providing a means of achieving results. It was voted by the Association that the Program Committee, in arranging subsequent meetings, should get into touch with the women's organization of the district and secure its cooperation in making up the program and in securing the right sort of attendance.

We are confident that such a policy as this, persistently followed out, would make of our association meetings a much more interesting and effectual means of promoting missionary education and other lines of Christian activity in the churches.

The Principals' Conference, 1928

The A. M. A. Family at Brick Junior College

By Henry Smith Leiper

ONE often wishes that the Christian men and women whose generosity has made possible the most beautiful benefactions in our country might come back to earthly life and see the fruits of their faith and generosity. It was some such feeling that surged within the writer when attending the sessions of the Principals' Conference at Brick Junior College in North Carolina late in October. Here was a striking evidence of the distinct worth of what had been done through the years for the education of under-privileged groups in American life. One of a series of similar conferences held now every year under the leadership of Secretary Brownlee, this gathering served to emphasize in the clearest possible way the careful study which is constantly being made of all the work done through the Christian educational institutions of the American Missionary Association.

Many things gave distinction to this gathering, but none more than the presence and active participation of the venerable and dearly beloved senior secretary of the A. M. A., Dr. Augustus F. Beard, now in his ninety-sixth year. His opening address on the ideals of the American Missionary Association will be published in the next issue. It was a clear and interesting statement, sparkling with riches of humor and wisdom.

All of the schools and colleges of the Association were represented with the exception of those in Porto Rico, New Mexico and Texas. To these must be added Trinity School, Athens, Alabama, whose devoted Principal, Miss Louise H. Allyn, was in the hospital with a broken leg. The principals came for this three-day review of their policies with the feeling that nothing could be of greater importance for the effective carrying on of their work than this kind of intimate study where mutual experiences are compared and the advice of experts given. The program was a fine blending of inspiring, technical addresses together with careful discussion of a wide range of subjects having to do with the processes of education today.

Those who participated are too numerous to mention here and one does not like to discriminate since all were well worth hearing and would be worth reporting if there were room. But special mention

What About 1929?

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seems called for in the case of at least half a dozen. Dr. Beard's part has already been mentioned. Following him, on the opening evening, Chaplain Baker

THESE LADIES AND GENTLEMEN RUN THE SCHOOLS AND COLLEGES OF THE A. M. A.

of Fisk University gave a very excellent address. He discussed character education. He feels that our educational system today is stressing intellect and under-stressing the character question; knowledge is dangerous unless backed by Christian personality; the teacher and pupil need to get into closer contacts with each other, the teacher's heart to beat with the pupil's heart. Encouragement should be given to student activities and individual expression, and much is learned by responsibility for a task which the pupil may carry out completely. The question of religion is a serious one in the schools, for the pupils do not seem to be interested. They will be, however, if it is presented and treated properly. It is not a *part* of life; it is life itself and should be tied up with the things in which all are interested. It is not fair to leave this moral and religious side of life to the chaplain alone. Each teacher has a distinct duty in this respect.

On the second morning, Rev. Laurence Fenninger, Chaplain of Hampton Institute, discussed with great penetration and sympathetic understanding the problem of religious life on the campus. The wave of student revolt against compulsory religious services has not been confined, by any means, to the colleges of the North, or indeed to the continent of America, but has made itself felt all around the world. Nevertheless, accompanying this expression of discontent with the established order, there has been a willingness to participate in genuine voluntary religious exercises in a way which does not discourage those closest to the student life. Courses in religion must be dignified and scholarly and should compare with other courses in the curriculum if students are to have absolute respect for them. It is better not to have the course at all than to have one that the student disdains, for in that case you are getting over to him something that makes for the loss of religion rather than its gain. There should be daily chapel, he believes, in which there is no more than a ten-minute religious talk, prayer, hymn, and so forth. Assembly and chapel should be separate and distinctly different. All announcements should be made in assembly—none in chapel. In discussing his own experiences, Mr. Fenninger said, "In ten minutes I can sing a hymn, read enough scripture for their edification, can tell why I read it and lead in prayer." This means a lot of preparation, but it is worth it, for his students often say to him, "We do not enjoy Sunday morning so much, but on week-days we know what you are talking about."

One felt, after hearing Mr. Baker and Mr. Fenninger, as well as the discussions provoked by their addresses, that an intelligent devotion on the part of principals and teachers whose Christianity is a tried and tested thing will find a way to conserve the best in the religious traditions of the past on the campuses of Christian schools and colleges.

It was a stirring experience to hear Mrs. Charlotte Hawkins Brown speak to the augmented conference group in the chapel of Brick Junior College. People from the community round about being attracted by her presence crowded in to join the students and the principals. Mrs. Brown is the Vice-President of the Associated Negro Club Women of America as well as the brilliant and successful founder of Palmer Memorial Institute at Sedalia

North Carolina. (The writer spent a day at that school previous to the meeting at Brick and in a later issue will have something to say about it.) Mrs. Brown spoke with all the vigor and charm of her unique personality, recounting some of her experiences at Wellesley when a student there. It was evident to any discriminating listener that the influence of Alice Freeman Palmer had found an expression in the devoted work which Mrs. Brown has given to her group in the years which have followed college.

Mr. N. C. Newbold, Director of Negro Public Education for the state of North Carolina, is no stranger to gatherings of A.M.A. members. He has always shown his deep and sympathetic interest not only with the institutions which the A.M.A. carries on in the state of North Carolina but also with the whole work throughout the South. Integration with the work of public education has been one of the objectives of recent years and much has been accomplished through this cooperation. In fifteen years the schools for Negroes have changed from private, unstandardized schools to public institutions that meet the state requirements. There are now forty-three public high schools and twenty-three private, as compared with no high schools in 1913. One of the questions which was most earnestly discussed had to do with the place of the private school for Negroes in the present stage of development in the South. Mrs. Brown, in particular, showed from her experiences that the private boarding school with its campus and dormitory life can definitely minister to the cultural development of its students as no day school can hope to do. That this side is not neglected intentionally by public institutions needs no proof, but that it must of necessity be somewhat lightly stressed is perhaps self-evident. The emphasis which the Association, on the other hand, has placed upon beauty, music, good manners, tasteful dress, and all the other attributes of genuine culture has been richly justified by its results.

Principal Riggs of Santee and Mr. Rudolf Hertz, pastor at large among the Sioux Indians, brought to the conference a consciousness not always any too prominent that the A.M.A. is genuinely inter-racial and that not one or two but half a dozen race groups are benefited by its work. Evidence of this was likewise visibly present in the person of Principal Elam of Pleasant Hill Academy, the well-known school for white boys and girls in the mountains of Tennessee.

Secretaries Brownlee and White contributed very substantially to the program, the former as executive director in connection with every phase of it, the latter more particularly in connection with the linking up of alumni interests with the continuing work of the schools and colleges. Mr. White reported that during the past year fifteen hundred dollars were raised for Angola and three thousand dollars for the Lincoln Day offering, and that now money for Porto Rico is coming in very encouragingly. Mr. White wishes a list of names and addresses of alumni of each school that he may "get after them." It seems evident that in most campaigns the teachers are responsible for about one-half of the amount raised by the schools. No praise could be too high for the work which Mr. Brownlee has been doing in the eight years since he became responsible for the administration of the A. M. A.: work which, of course, is largely educational. To his insight and breadth of vision may be attributed a number of the advances which have come in recent years, while to his brotherliness and unconquerable democracy may be attributed the notably healthy *esprit de corps* throughout all the institutions, which, after all, are made up of varied groups of individuals and which can only function with effectiveness when those individuals are happy in their personal relations and enthusiastic about their work.

Mrs. F. W. Wilcox, speaking of her work in connection with the gathering of supplies for the housekeeping departments of the schools, said that her conviction is that the kind of home in which our students find themselves has a lifelong effect on them—and the school is the student's home for many years. In the past fifteen years the schools have increased one hundred per cent in beauty. These schools are taken care of on a quota basis. Mrs. Wilcox plans these quotas and notifies the people in the churches what they are asked to do. Some states are given extra quotas to include schools not already taken care of.

Mrs. J. C. Campbell, Principal and founder of the first Southern Mountain Folk School on the Danish Plan, told of how the Danish Folk School is accomplishing much in many European countries. After years of study both she and her husband saw the advantage of such schools here, and when he died Mrs. Campbell carried out his lifelong wish by starting the Folk School at Brasstown, North Carolina. In the rural communities the boys and girls have nothing to hold their interest and therefore do not care to go any farther than high school —and often leave before finishing. Since returns for labor in the country will never be as large as in the city, the young people feel they have nothing to gain by going to college. The Danish Folk School is intended for the mass of people who will never go through high school and college, but who

should know the problems and needs of the nations. At the age of eighteen people really begin to think and ask questions. It is then that they are taken into the Folk School for a short time and taught from a practical standpoint, with each subject correlated to the life of the people. Mrs. Campbell's book, "The Danish Folk School," describes the origin of this interesting work. Mr. Brownlee is passing around a copy to be read by principals.

"The Fundamentals of Successful Teaching" was the theme skilfully handled by Research Secretary Dr. W. A. Daniel of the A. M. A. staff. He indicated how important it is that a teacher's command of the subject matter be sufficient to meet the needs of the pupils and that he be able to recognize their difficulties as evidenced by the types of mistakes they make. When pupils recite they should do so in such a comprehensive manner as to show that they know what they are talking about. Questioning on the part of the teacher cannot be overemphasized. As a test of a teacher's progress the principal might ask for a list of examination questions a few days before the test is to be given and rearrange the wording of the questions without changing the meaning in order to test the pupil's ability to understand the subject no matter how the questions are put.

Saturday afternoon included a picnic with roast peanuts. Mrs. Bridge of the New York A. M. A. office, whose record of the conference is reflected throughout this account, says of one feature of the picnic: "You would have been thrilled to see Dr. Beard playing ball, first batting with his cane and then with a piece of wood. He was just wonderful."

That evening Mr. Brownlee spoke on the significant emphases required in modern education, and at the request of those present his address is being circulated for the faculty members of all the schools and colleges of the A. M. A.

One afternoon the highbrow disputants of the educational conference refrained from their labors to attend a football game on the campus.

A visit to a conference such as this one, held as it was on a campus where the usual activities go on unabated, affords an excellent opportunity for all visitors to study and compare methods and accomplishments in educational practice. In addition, the presence of the students at the open sessions of the conference emphasized the democracy of the process of modern education at the same time that it gave to the visitors rich musical treats, for the students of Brick Junior College are no exception to the general rule in the boarding schools of the Southland—the music was of a very high order, and would have to be heard to be truly appreciated.

Sunday was largely given over to fellowship and inspiration with a communion service conducted by Secretary Barnwell of Atlanta and Dean Holloway of Brick, from which the members of the group departed with a new sense of their common share in the rich fellowship of the kingdom of God whose coming among many thousands of America's boys and girls depends in no small measure upon these teachers and guides of youthful life.

Adult Education at Berea

THE fifth session of Berea Opportunity School will be held at Berea College, Kentucky, from January 3 to January 28, 1929. This is a short course for adults. Each year there has been an encouraging growth in attendance and interest. The Opportunity School is an adaptation of the famous Danish folk high schools to the particular needs and conditions of the region about Berea. The director has recently returned from a four-months' study of these schools in Denmark, Norway, Sweden and Finland, and is deeply impressed by their influence upon rural life. The school gives practical instruction in language and arithmetic. In the lectures and discussions on history, geography and sociology, the student is able to connect himself and his local community with the larger world and the common social problems. In home economics and agriculture, Berea offers splendid opportunities for getting suggestions in home-making, home nursing and child care, and in solving the general farm, dairy and poultry problems. The informal evenings around the fireplace, the discussions with the leaders of the courses, visits in the homes of the faculty members, the journeys into far-away lands through pictures and travel talks, and the recreation of playing games together, make memories that will long be cherished. Through the invitation of one of the pupils in January, 1927, six of the teachers went to his community in November, 1927, for a three-days' session of an extension school. As a result, eleven from that immediate vicinity attended the Opportunity School last January. This fall, invitations have been received for two more such schools in two different counties.

Berea College was founded by a missionary of the American Missionary Association, Rev. John G. Fee, who began his work in 1848. *For many years the school was under the care of the A. M. A.*—EDITOR.

The Two Generations

By HARRY THOMAS STOCK
Secretary of Young People's Work, Congregational Education Society

THE Christian Endeavor Society of the Brooklyn Heights Church in Cleveland, under the leadership of the Rev. Kirk M. Dewey, was one of a number of groups which cooperated with the Young People's Department of the Education Society in discovering what the major interests and needs of young people today are. This society decided that, so far as they were concerned, one of the pressing requirements was that they should have a proper appreciation of the adults of the church and that the older people should have a proper appreciation of youth and that this was basic for any kind of wholesome family within a church or community. They consequently embarked upon a project which had as its purpose the discovery of the existing attitudes between the two generations and an attempt to build up those relationships which would be mutually helpful. The following summary, drawn up by the members of the group at the conclusion of the study, tells a story of what was done. It likewise indicates a method by which almost every young people's group could approach any significant problem within the church or community.

"There is always the fact that we are living in a post-war age. Not all of the older generation has readjusted itself to the different trend of the times. While the majority of the people like us as we are, and we wish to thank them for this encouragement—still there remains a minority which seems out of harmony with the fast-moving young people. We must take into consideration the fact that there are always some people who knock. Young people aren't all perfect, either.

"After interviewing ten or twelve older people and reading several books on the subject, we found that some of the older people like the following traits about young people: 1. We think; 2. we are ambitious; 3. we aren't afraid to face life; 4. we cling to our ideals; 5. we are more fundamentally religious; 6. our characters are stronger because of more temptations to overcome; 7. we face facts squarely; 8. the girls dress more sensibly.

"Some of them criticize the following points in our make-up: 1. We are money-mad; 2. we have too much spare time; 3. we are lazy; 4. too many un-worth-while things, too much sham, not enough reality; 5. our religion is gone, we don't go to church as they used to do; 6. not enough respect for our parents; 7. we are too pleasure-loving; 8. we do not utilize our education.

"In two of our meetings we discussed our opinion of the older generation. We found the following things commendable: 1. They handed down our religion to us; 2. they made our country; 3. they have done much research work in science and started the growth of our medical knowledge; 4. they have given us great literature, art and music. Without these things passed down to us we would certainly have a hard time getting along.

There are also a number of things in their standards and practices which we criticize: 1. Family discipline (not the best way for training young people); 2. their race prejudice; 3. their extreme conservatism; 4. their intolerance; 5. their way of settling disputes by war; 6. their reliance on tradition.

"We should be tolerant of their faults and commend them for the good that they have done. because they haven't had all the advantages that we have now; it is hard for them to adjust themselves to the new way of living; they have made a lot of sacrifices in their lives so we could have as much as we do; they have robbed themselves to give to us; they have given us everything that we are—even their mistakes should help us realize that we must avoid them; we must not forget our own imperfections before we criticize them. We would like them to be a little more tolerant of us also.

"We should accept the best in them and profit by their past mistakes. We will not attempt to change the older generation. However, we must take a definite stand on such problems as race prejudice, war, and so forth, in our own lives. We appreciate the fact that they have passed a better world down to us than they found it; it will be a big task for us to hand it down to the next generation better than it is now."

Today — **If you wish to receive this magazine during 1929, please use the coupon on page 445.**

The Unifying Appeal of Architecture

By WILLIAM WHITE LEETE, D.D.

AMERICANS are more and more appreciating fine art. Even our cities are becoming picturesque. Business buildings, hotels, apartments, theatres, banks and insurance buildings are today made beautiful as well as big. Though they rise forty stories in height, it is felt that they should be artistic, and only the finest architects are trusted to design them. In this respect the secular side of life is borrowing the garb of the religious.

GRACE CONGREGATIONAL CHURCH AND PARISH HOUSE, FRAMINGHAM, MASSACHUSETTS

The wonderful buildings of the past have been largely the shrines of faith. That it might contain the relic of some saint, devout men fixed in their dreams some temple's site. From far they brought together workmen and through centuries joined by prayer "the conscious stones to beauty grew."

Men look today with wonder on the great cathedrals. They seem in one aspect to be something apart from life. In almost every case they dominate the towns in which they stand, and in size and gorgeous decorations they look disdainfully upon the little impoverished homes by which they are surrounded. But they could never have been reared contrary to the thought and the will of the multitude. At Rouen whole provinces went without butter during the Lenten season in order that one of their towers might be finished as a thing of beauty to its very top. That tower is called today "The Butter Tower." At Chartres the people, old and young, prince and peasant, hitched themselves to carts and dragged great loads of stone in order that their house of God might rise in its admired proportions. And the story was probably about the same in the case of all the great cathedrals.

And as these works of religious art united cities, provinces and even Europe, in thought and effort, so do they now in a way unite the peoples of the earth. Their lines of beauty are being copied everywhere; and this cannot take place without producing, not only such cultural effects as every object decorous and well proportioned generates, but also without imparting to the beholder something of the spirit of the men who thought and prayed those buildings into being.

We Americans have been great borrowers and in the realm of religious art it is especially true

"That all the past has had,
Remains to make our own times glad."

Our houses of worship showed no beauty till Christopher Wren in the seventeenth century had reared in many an English town his Georgian towers. But his art was not his; he had learned it from Inigo Jones; and Jones, after a long stay in Italy, had learned it from Andrea Palladio; and he was but late in the period of renaissance art.

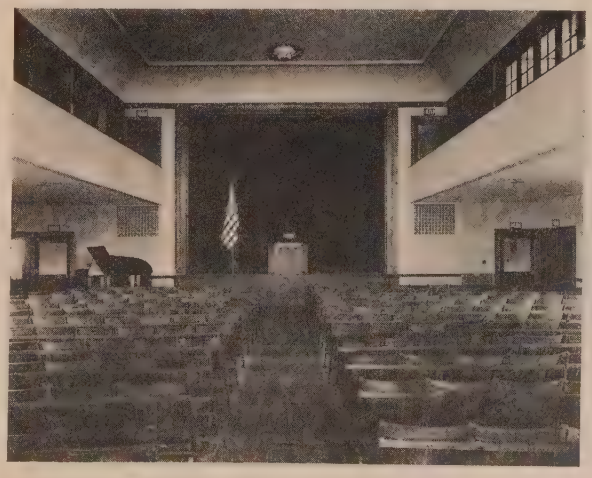
INTERIOR, GRACE CONGREGATIONAL CHURCH, FRAMINGHAM

What the Englishman earlier did, the American does now. He accepts what was admirable in past art, adapting it only to such conditions as locality and utility now impose upon him. At Boston, on the River Wytham, stands the highest parish spire in England, but it is copied from the cathedral at Antwerp, "overlooking leagues of land and leagues of sea." On the Yale campus in the Harkness Tower and it is as strikingly beautiful a piece of architecture as one can find in these United States. But its model is that above-mentioned tower in the city that burned Joan of Arc and that registered the faith of those who, long ago, observed a fast and who were speaking a language that, to us, is strange.

It is safe to assert that all buildings architecturally fine have a refining influence upon the community where they are found. Worthy buildings are creators of worth. Though erected by a single individual, they speedily become common property. Every man who walks by them lifts his head and feels a new self-respect. They are shown to the visitor and described to those far away. If undertaken and finished by common effort the result is a new public spirit and a new love for the town. While artistic public buildings contribute to civic pride, they also unify public opinion and consolidate social interest. Experience as well as sound psychology defends the proposition that those who share in a common task usually find valuable qualities in each other that they had never before discovered.

If all fine buildings have this effect on the general public, must not this effect, but in an increased degree, be produced in the case of the building of a house of worship? Such a building stands for what is deepest and most fundamental in man's nature, namely, religion. It unites on certain fundamental beliefs those who in intellectual, social and business interests are far apart. Every Christian, whatever his sect, feels a partnership in such a building and it also speaks for the man whose creed contains but the one sentence: "I believe in God."

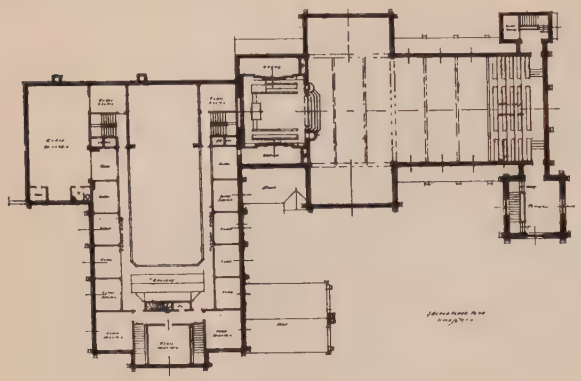
When these houses of worship partake of the art of the past they make a still further appeal. The feeling of the local group is manifested by the thought of unseen multitudes who have looked with reverence upon the same or similar structures. Each stone in the walls becomes a book and the towers seem like men who keep watch. Saints and martyrs look out from the windows and the bells vibrate to the words of a song that is never ended.



EMRICH HALL AUDITORIUM

The underlying thought of the modern church is union, but questions of polity have always divided the church. On the creeds and the sacraments there is still debate, but all who believe have prayed and over the place where each group has knelt is a building fashioned like to no other.

Constructive thought and imagination born of faith have in every age been incorporated in these dignified structures of wood and stone. Their gates have



SECOND FLOOR PLAN

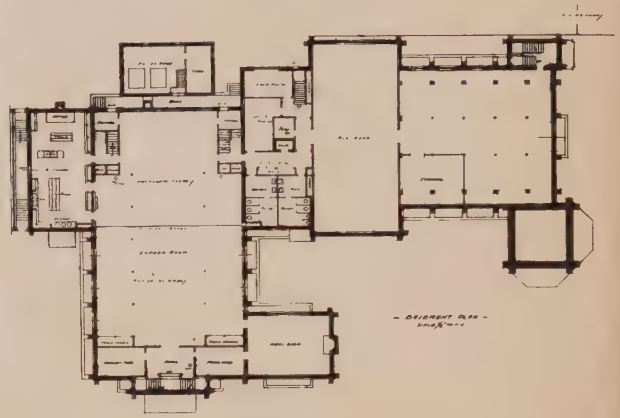
stood open to the multitudes that have suffered and that have sinned; yet their towers have pointed upward to the looked-for heaven where suffering as well as sin shall have an end. To be sure, these buildings are not religion, no matter how fine they may be. They are at best but the sign of religion. Yet that sign may be to a church what jewels are in many a family: connecting links from generation to generation, increasing in value as time goes on and teaching men to emulate the virtues of their ancestors as well as to avoid their faults.

Americans are thankful as they see features of ancient art more and more given a place in our public buildings. Much more should they rejoice to find such art in their houses of worship. The errors which have marred the church of the past have not been seen in the buildings she has erected. Every great cathedral has been a declaration to the world that the true, the beautiful, and the good should be in perpetual communion. If any group

THE BEGINNERS' ROOM

of people condemn art it should never be the Christian church. She has been its foster mother. She may safely cherish that child today. In doing so she does not repeat the whole creed of the past, she rather reaffirms that part of it which was and is and is to be.

The foregoing observations are not out of place printed side by side with the pictures which show on these pages another fine plant provided for one



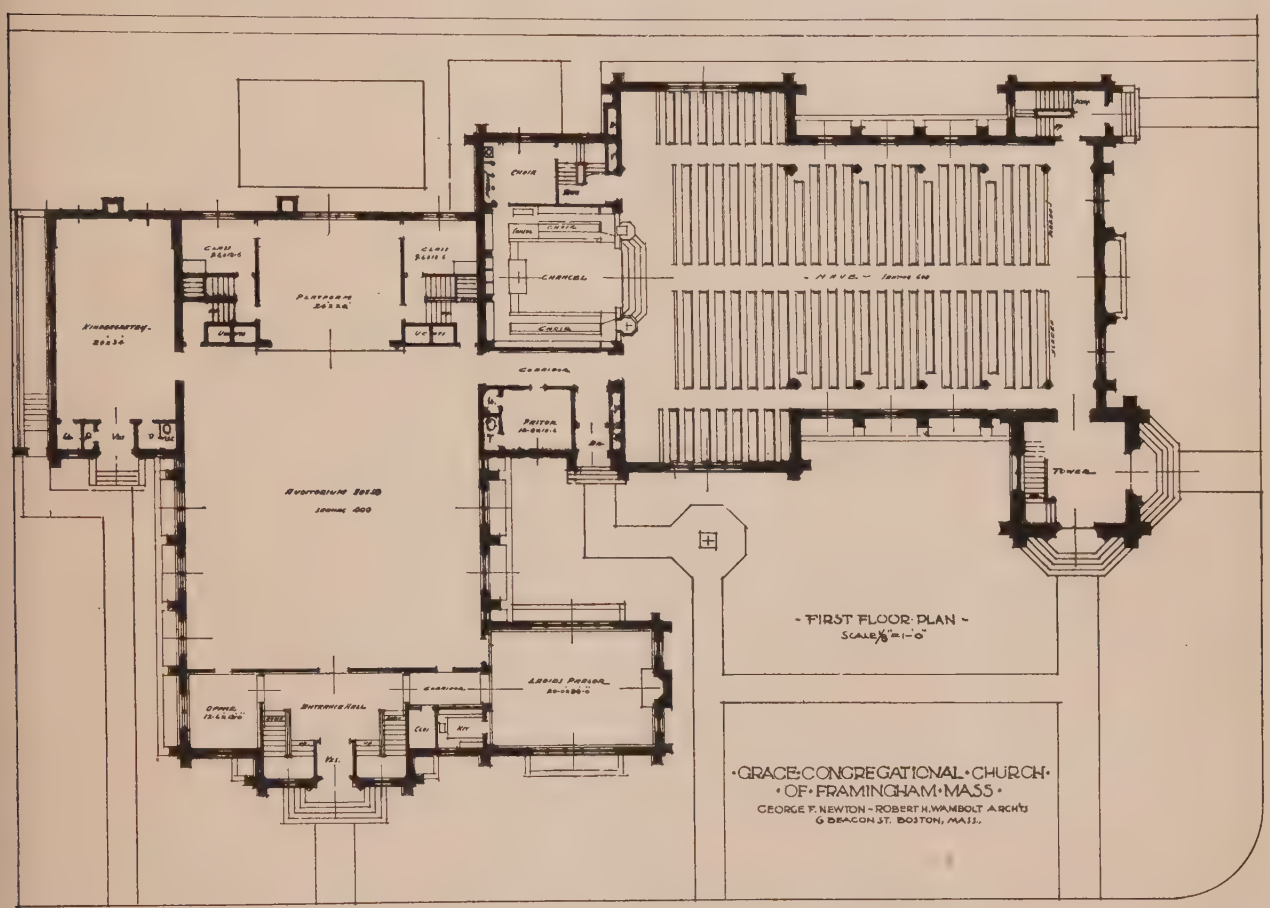
BASEMENT PLAN

of our churches. It is the Grace Congregational Church, Framingham, Massachusetts. Fire destroyed its former buildings, but the new, dedicated a few months ago, excels the old by far. Its art is the English Gothic and its fine tower calls out instant approval. Close to the house of worship with its transepts, nave and chancel, stands an ample parish house, and a fitting corridor joins the two. Grace Church has always stood, not only for reverence in worship, but also for fellowship. It has opened its doors to whatever was for the common good and its new cathedral church under its able pastor, Rev. Theodore B. Lathrop, will intensify both of these appeals. The construction of this edifice has already been a unifying factor in the city. Churches and individuals of other faith, including the Jewish Synagogue, contributed to raise the $262,000 which it cost. Sympathetic Catholics have sent money; the local priest, a letter of congratulation; and a Rabbi from Boston was among the speakers at its dedication.

The architects of this church plant are the firm of Newton and Wambolt. The material for its construction is the West Townsend gray granite. The church auditorium seats, with the gallery, seven hundred and twenty; the choir stalls and clergy seats provide for forty-seven more. To the story told by the accompanying pictures and plans the following descriptive words may be added. The interior of the main house of worship is light and cheerful. Carved beam ends and open timber work with broad aisles and sweeping arches tend to make the atmosphere churchly. The chancel has the Old World appointments of lectern, pulpit and choir stalls; and over its carved oak altar is the

cross. On opposite sides of the chancel are the pastor's study and the choir music room. The fine Day Memorial Organ with fifty stops and an echo organ in the gallery furnishes the congregation with a sure and inspiring lead in the music.

The parish house is so planned as to make effective the work of religious education and social service. In the basement is the large, airy dining-room seating three hundred and twenty, with sliding doors to make two smaller rooms if so desired. The kitchen adjoining is equipped with every device for cooking and serving. Closets for storing



GROUND PLAN, GRACE CONGREGATIONAL CHURCH

dining-room tables, toilet rooms, rooms for cloaks and for robing the vested choir are located in convenient places. A large playroom and a room for men with its comfortable fireplace are found upon this same floor. On the main floor are the administration office for the direction of young people's work and the church secretary, also a finely furnished church parlor with kitchenette and storeroom adjoining. Here also is the parish house auditorium, seating, with its gallery, five hundred and forty and named Emrich Hall in honor of the greatly beloved former pastor, Dr. F. E. Emrich. A well-equipped stage, dressing rooms and a projection room for stereopticon and motion pictures find place also in this hall; and around its balcony are seventeen individual classrooms. The beginners' room, light and attractive, has its own entrance from the street and is furnished with up-to-date equipment. Above it and of the same size and convenience is the primary room. A separate building houses the boilers; and house telephones with eight stations connect the various parts of the plant.

The Framingham Church is receiving congratulations from its friends, both far and near, upon the completion of that edifice. The British Pilgrims of last June looked it over, and though fresh from the land where Gothic spires dot the landscape, spoke of it in glowing terms.

With a resident membership of over seven hundred in a growing community, this church is surely well equipped to perform the full ministry of the modern church. In November it entertained the Middlesex South Association and next May will house the state conference. It now combines in its buildings modern utility with the beauty of the faith that is old. Only by both can the world be won to Him who is "Lord over all blessed forever."

An Open Lette

YOUR January issue of THE AMERICAN MISSIONARY will come to you in a new and improved form. Important developments are under way. Plans are being carefully worked out. Time, effort and money is being invested to give you a more attractive, more influential and more useful publication. All the resources of our denomination are being summoned to meet the opportunity for progress.

IT will carry the same name—and the same type of contents—*plus* the strongest features of THE CONGREGATIONALIST, the great national newspaper of our Churches. THE AMERICAN MISSIONARY is to be continued as a monthly feature number of THE CONGREGATIONALIST, virtually giving you two papers in one.

THROUGH this progressive step important improvements will be introduced which would otherwise be impossible. You will receive a broader and more comprehensive publication than ever before.

TWO special plans are being offered to readers who forward their subscriptions before December 15. Regardless of when your subscription becomes renewable, whether it is now past due or will become due in 1929, your instructions should be sent in before December 15 in order that we may plan accordingly.

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Crop Failures and Church Finances

By REV. A. J. ANDREWSON, *Fruita, Colorado*

THE battles of the church probably are never won on flowery beds of ease. But when crop failures occur year after year the faith of the members and supporters of the work is severely tried. Distressed and discouraged by their hard conditions, these people need the comfort that only the church can give, even more than do the people in industrial communities.

REV. A. J. ANDREWSON

The church at Fruita, Colorado, has had this trying experience. At one time this was a prosperous apple-growing region. Other fruits —peaches, pears and plums—were also grown. The soil and climate were productive of the very best quality of different varieties of these fruits and they brought top prices in the market. Then came a change in the market and prices dropped. Fruit-raising ceased to pay. A large majority of the farmers pulled up their orchards and planted other crops.

It was thereupon discovered that very fine potatoes could be raised and placed on the market from ten to fifteen days earlier than any other crop in the entire Rocky Mountain region. Accordingly, a number of people began to raise them and for a number of years prospered. New potatoes from Fruita brought the highest prices in Denver every year. Two years ago, however, a blight came upon practically all the potatoes in the valley. This so affected the production in most fields that the crops did not pay for the digging. To this was added the fact that many farmers had paid hundreds of dollars for best quality certified seed potatoes. Everyone had depended upon the potatoes for income and there was little else to market. The following spring the people went at it again. They bought seeds, in some cases borrowing the money to do so. Bankers and merchants, eager to help and encourage the farmers, had given credit to the danger point. Soon after the present pastor took up the work one of the local banks failed. It closed with honor, and the depositors possibly will get one hundred per cent, yet it tied up everything for a while. Then as the season developed it became evident that the dreadful blight was again upon the potatoes and that the crop was doomed. Many farmers plowed up their large fields in which had been planted hundreds of dollars' worth of the choicest certified potatoes. There were many sad hearts, yet few complaints were heard. The effect on the church, however, could not be avoided. It was impossible to meet financial obligations as they should and would have been met if it had not been for the shortage of funds everywhere.

These conditions made it necessary for a number of our friends and neighbors to look elsewhere for remunerative situations and they moved away, thus cutting down our list of dependable supporters. Others probably will follow. At one time the thought of giving the work up was entertained, but the people have arisen again with heroic spirit and decided to go on in spite of difficulties. They have prepared a full budget and are trusting that God will graciously give us good crops during coming seasons.

Our Fluxing Immigration

DUE to the quota law, the tide of immigration is changing. Industrial conditions also immediately affect the ebb and flow.

For the fiscal year ended on June 30, 1928, the total immigration into the United States was 500,600, a decrease of 37,400, or seven per cent as compared with the previous year, the immigration for which was 538,000. This decrease was due largely to our unemployment conditions.

The number of alien departures was also affected. During the same period 274.300 departed, an increase of 20,840 over the previous year, 1927.

The principal races furnishing immigrant aliens in the fiscal year were Mexicans 57,700; Germans 54,150; Irish 38,190; English 33,590; Scotch 23,-170; Italian 18,740; Scandinavian 18,660; and French 17,960. These eight races furnished eighty-five per cent of the total immigration.

Definite plans are being made to introduce into Congress this fall legislation whereby the quota law would apply to Mexico, and other countries of North and South America.

The Joy-Bringing Christmas Fund

By HARRY R. MILES

A MAN sending his check last year wrote, "It would have to be a mighty bony Christmas to head me off from this labor of love." He is one of a host who take satisfaction in making these gifts which carry the real Christmas spirit, by doing on Christ's birthday what he, himself would do. The Fund has become a great Christmas festival which brings joy to givers as well as to those who receive. One man, after sending his regular gift last year, read again in the Christmas booklet the joy that his gift helped to bring and sent a second check in February. Many look forward gladly to making their gifts, which begin to come early. One man, in mailing his check last year, wrote, "As I am past eighty-seven it is quite doubtful if I will be alive another Christmas, so I take time by the forelock and enclose also four dollars for the Fund next year." He made sure of his part in the joy of this Christmas. Many hundred dollars are received before the appeal goes out. Mail brings checks every month of the year, the number increasing with the fall.

CIVIL WAR VETERAN OF EIGHTY-SIX
Who worked thirty-six years on a lonely island without salary

Christmas Day finds many pensioners waiting for their Christmas checks. Scores have bought underwear and laid in fuel, trusting that they will come. With annual grants so low, only a genius can meet living expenses from month to month. There is no margin for outlays that come once a year. Only the Christmas Fund will make possible to some a warm winter coat. Too often the greater part of the Christmas check has to go to the grocer for food that could not be paid for when bought. Many of our pensioners are budgeted to the last dollar. One who allows herself just so many cents a day for food, when obliged to spend fifty cents unexpectedly had to cut down the next day to make up for this. To such, and to many not so straitened, the Christmas check brings relief from strain and a bit of freedom, which they need and richly deserve.

When a minister or widow has held back too long in asking a grant, help is not delayed until a grant is made, but a check from the Christmas Emergency Fund brings instant relief. One such widow wrote, "The check came just in time to keep the wolf from the door. I hardly knew where fuel and other expenses were coming from to prepare for a Wisconsin winter."

The Christmas Fund brings more than a lifting of physical distress. To homes scattered everywhere between the two coasts, it carries a sense of fellowship that is even more prized. One minister who has given thirty-six years of service on an isolated island where he received only the weekly collection and lived mainly on a Civil War pension, wrote on receiving his check, "It warms my heart to know that I belong to such a brotherhood. It takes away the feeling of isolation caused by having to work as a pioneer, compelled to be almost out of touch with all my brethren." Another says, "Dear God, how it heartens one to receive comradeship like that which the church gives to its workers."

Last year the Christmas Fund of $68,996 provided not only the Christmas remembrance but reestablished the Christmas Emergency Fund, which has proved a boon throughout the year by bringing deliverance to pensioners in hard places.

One widow, whose health has been almost broken by hardship, has always longed for a home in which to spend her last days. She and her daughter, who is a teacher, bought a cottage and have steadily reduced the amount still due on the purchase. Their economy has been heroic. This last year it was found that the seat of trouble which had long impaired the daughter's strength was in her teeth, and an expense of two hundred dollars was required to save her health. This outlay would

have proved crushing, but for some help from the Christmas Emergency Fund.

A minister, who received a Ph.D. from Oxford or Cambridge, recently retired after forty years of beautiful and deep-going ministry. His salary was never over twelve hundred dollars. When strength failed, he decided to retire and was voted the maximum grant of five hundred dollars. Within a year, arthritis crippled and tortured him. The doctors could give him little relief. He wrote that a friend had loaned him an electric pad which had helped more than all the doctors. A later letter said that the friend had called for his pad, but he hoped at some time to borrow another. He had no more thought of buying one for himself than the average person would think of buying a yacht and living in the Mediterranean, if the doctor advised that as the best thing for his health. He was immediately written that the Emergency Fund would pay for a pad, which has given sleep and increased his ability to move about. It is impossible to measure the comfort which a few dollars spent on an electric pad have brought here and in some other cases of keen suffering.

REFUGEES AT NINETY

The Christmas Emergency Fund does a Red Cross work all the year round. It brought first relief in the Vermont flood last year and in the Florida hurricane this year. The husband and wife whom you see on this page, both near ninety, are spending their last days in a cottage in Florida. He wrote of the hurricane, "Sunday afternoon the wind increased in fury rapidly. At five in the afternoon it seemed that the house, which had been kept in a constant tremble since the day before, would go down. A two-story concrete building across the street tumbled in a mass of debris. The house next door, twenty feet from ours, went off its foundation, blowing on to our yard. My wife called for the Ninety-first Psalm and while we were reciting it the manager of the Telephone Company, looking from his office, could see our house rocking on its foundation. There came a fifteen-minute lull during which he sent a dozen of his strongest linemen to carry us to the Telephone building. The worst blast in the storm came at 6:18 P. M. according to the Weather Bureau, and it was 6:15 by the Telephone Company clock when they carried us into the building. Fifteen minutes before and after, the high wind prevented their carrying on. We both have weak hearts and could scarcely have survived the second, worst part of the storm, with rain and broken glass from win dows flying across the rooms. We found the Bible open at the Ninety-first Psalm, soaked, but not blown away from where we left it in our quick exit to safety, when the windows began breaking. 'The Lord is our refuge'. We leave it all to him." One hundred dollars from the Christmas Emergency Fund met the expense of restoring the windows, truing up doors and window-sills and repairing the roof so that the house is again habitable.

While the Emergency Fund is always at hand in times of widespread disaster, its greater ministry is in the hours of need that come to homes, one at a time, the country over. It quiets pain, renews hope, and brings knowledge of friends standing by, ready to help. Fill up the Christmas Fund once more that it may bring a joyful Christmas in nation-wide homes and then through all the year go on daily helping and healing.

Lights and Shadows

This Is a Study in Contrasts Showing on the One Hand a Narrow Spirit of Intolerance and Over Against It a High-minded Philanthropy

By GEORGE N. WHITE, *Alumni Secretary of the American Missionary Association*

DOWN in Tennessee two Negro schools are trying to combine for greater efficiency. One is located at Nashville, the other at Memphis. It was proposed to bring the Nashville school to Memphis and build a great college there, and citizens of both races were very enthusiastic over the prospects of having a new enterprise in Memphis. Civic bodies endorsed a proposal to raise $35,000 locally for the purchase of a site and leaders of the enterprise announced that The General Educational Board and other educational foundations were willing to put substantial grants into the greater college. All went well until the selection of a site got under way. Then bedlam broke loose. No section of the city was willing to have the college—not even that section where the real estate firm stated that "the site proposed is unfit for anything but a Negro school or subdivision and if the college does not locate there the land probably will be turned into a Negro subdivision!"

Opposition to the school being located anywhere in the Southland was expressed by a representative of one section. "Chicago and St. Louis Negroes would attend and take a leading part in its management so that it would be an injury to the city."

A Radio Appeal Touches a Generous Heart

While all this was going on a colored man in Chicago was "listening in" on KYW, the radio station that broadcasts the service of Central Church, made famous by the late Dr. Fred Gunsaulus. It happened one Sunday morning that the Chancellor of a school for white students in this same state of Tennessee was making an appeal for his institution from the pulpit of Central Church. The next day this colored man wrote a letter to Dr. Shannon, pastor of Central Church, as follows: "A feeling of responsibility comes to me that I should do something to further this great work and the uplift of six million people in that district (the mountain district of the South), who have been denied an equal opportunity and advantage of a liberal education and vocational training. If it could be said that your school had developed only three men of the calibre of Abraham Lincoln and what Lincoln stood for, it would have completely destroyed the complex condition of sixteen million people of the darker races of America, with which I am identified. Enclosed please find check for the furtherance of this great work which I would appreciate your forwarding."

Upon receipt of this check the Chancellor of the school in Tennessee wrote: "We certainly do appreciate your gift to the University, and with it your broad spirit of Americanism. When one reaches your plane of thought and feeling, he is of necessity raised above racial or religious consciousness and merged into what might be designated as the cosmic man—broad, sympathetic, tolerant and, as Lincoln expressed it, 'with malice toward none and charity for all.'"

Comment upon this correspondence is unnecessary, but one cannot help feeling that here is a definite step forward in better race relations. The interchange of courtesies between the Chancellor of a Southern school and a Negro business man who could not send his child to that school is proof enough of this, to say nothing of the tangible manifestation of interest. Not too often can North and South find a common language of courtesy when Southerner is white and Northerner is black.

Further investigation revealed that the Chicago colored man, a Catholic in religion, was contributing to Catholic schools, Negro churches, Jewish Young Men's Associations, Congregational institutions, the Y. M. C. A., the United Charities and to two independent schools in the South, one colored, the other white.

And thus are found lights and shadows—intolerance in Tennessee, but also tolerance; intolerance in Chicago, and tolerance as exemplified by Jesse Binga, the banker to whom I have been referring. The clouds of racial antagonism hang low most of the while in America, but occasionally a rift shows the blue beyond; whereupon we take fresh courage, gird up our garments and press forward in our journey to that distant Kingdom of Brotherhood.

Never Before
Never Again

The opportunity on pages 444 and 445 until December 15th

Mid-West Women Meet Again

By HOWELL D. DAVIES, D.D.

THE second annual meeting of the women of the Mid-West Region was held in the Grand Avenue Congregational Church, Milwaukee, October 23-24-25. The attendance showed two hundred and eighteen registrations from sixteen mid-west states and five outside states, Wisconsin having ninety-nine and Illinois fifty. Ten state superintendents of the Region were also present. This meeting was fully up to the one in Evanston last year in enthusiasm and quality of program. The spirit of the women was positively expressed by the unanimously adopted findings which included a determination to bend every effort to get the churches of the region to increase their giving over that of last year twenty per cent. The leadership of Mrs. Helen Street Ranney, the new Woman Associate Secretary, was obviously effective.

The program was a well-balanced one of business and inspiration. The first day was virtually a woman's conference day when practical aspects of our missionary work were considered.* During the day the women came to grips with such practical matters as projects; the larger stewardship; helping the states raise their apportionment; the situation in the home and foreign Boards, with the actual giving as shown by charted figures; concluding with three separate group conferences dealing with work for young people, children and the social relations program of the church. So eager was the interest in these group conferences that all continued a half hour beyond the stated time for adjournment.

In the evening an immense audience was held spellbound by the colorful pageant, "America's Unfinished Battles," by Professor Fred Eastman of the Chicago Theological Seminary, in which over two hundred persons participated.

The second day was keyed to the double theme of the changing challenges on the foreign field and on the home field; Dr. F. W. Bible of the Presbyterian Foreign Board and Mrs. Lucius O. Lee of the American Board brought the delegates face to face with the former, and Professor Fred Eastman and Dr. George L. Cady with the latter.

Thursday was devoted in part to the attention of things regional; the work of the Regional Office and an account of a distinctive piece of regional mission work in a Minnesota larger parish by Mrs. F. C. Schmidt. The day and the meeting ended with a view of the whole world problem from the heights of the Jerusalem Council as reported by Miss Helen B. Calder of the American Board, fittingly followed by an impressive communion service.

The thrilling developments in Africa were vividly pictured by Miss Margaret Walbridge of Inanda Seminary and by Mrs. H. M. Pflager of Missouri, who saw the work of the Johannesburg District at first hand. American Africans and their problems were brought to the delegates' attention by President Thomas E. Jones of Fisk University and Miss Marion V. Cuthbert, Dean of Talladega College. The changes in Turkey that are these days coming with dizzying rapidity, together with the encouraging opportunities they offer, were made plain by Miss Grace Towner of Adana.

The program would not have been complete without the timely appeal on behalf of stricken Porto Rico by Secretary George L. Cady of the A. M. A. This appeal was backed not only by the heart-rending facts which Dr. Cady presented, but also by the story of what is being done day by day in the service of Ryder Memorial Hospital as told by Dr. Harriet Skemp, a member of the staff.

The devotional features were most helpful in creating an atmosphere of receptivity; fervent prayers were offered at the beginning of the sessions by women from the several states. The special devotional services were on the general theme of "Working With God," and were impressively conducted by the pastor emeritus of Grand Avenue Church, Rev. Charles H. Beale, D.D. The feeling of devotion was deepened by the singing of Mrs. Odell Stone Gray, who this year, as last, delighted and moved the audience with her Negro spirituals and other solos.

Secretary Charles C. Merrill of the Commission on Missions spoke the optimistic word as to the certain triumph of the superior forces of the gospel; and Superintendent Faville of Wisconsin showed how the wide sweep of the general victory is conditioned finally by the individual church member as the ultimate producer.

The hospitality of the Grand Avenue Church was not only sufficient, it was overflowing, and the cordiality of the pastor, Rev. Arthur S. Beale and the efficiency of the local committees left nothing to be desired. Delightful features were the automobile ride and the tea served at Plymouth Church.

* A portion of this meeting is reported by Dr. Gates on another page.—EDITOR.

Among the Miners

ONE of the largest pit-mining projects in the United States is located at Santa Rita, New Mexico. The population is a floating one, for the people who go to Santa Rita are not in quest of a home or an ideal environment. They merely expect to "make a stake" and then move on. Men work in eight-hour shifts, twenty-four hours a day, seven days a week.

Below a rocky point of one of the mountain tops which tower above the mining camp, Nature, through the ages, has carved a figure of solid rock that from a distance resembles a grey-clad nun. The following story, probably inspired by the legend of Lot's wife, is told: a devoted sister of charity was named Santa Rita. She forsook the church and married. She wandered repentant through the mountains and at last knelt before a mountain peak in prayer. There she still kneels, a silent, lonely figure; and from it this monster mining camp takes its name.

THE KNEELING NUN

If the tenement and industrial districts of a large town were isolated in some mountain fastness, such a place would undoubtedly resemble Santa Rita. The mining activities are carried on in an irregularly-shaped artificial canyon, several miles in length and from four hundred to eight hundred feet in depth. At intervals of fifty feet are ridges or benches upon which are laid railroad tracks carrying steam shovels and ore trains. The mountain sides above the pits are covered with the houses of the operatives. In one section are the tumbledown shacks of the Mexicans, who form about fifty per cent of the inhabitants and in another the homes of the Americans, varying in type from little shacks to modern bungalows with complete modern equipment.

ONE VIEW OF SANTA RITA

ONE OF THE SHOVELS

The church work is largely with the young folks, boys and girls. How to instruct, while entertaining them, is a difficult problem. In common with children the world over they love pictures and every effort is made to interest them in historical and current events by this means. We have boys' organizations—Scouts and Rangers—and through hikes, games, contests, and so forth, we endeavor to teach them life's lessons as far as possible. The majority of the children in the Sunday School are not sent to the sessions, but come of their own accord, and if they do not find the instruction to their liking, they fail to show up the next time.

While building up the organization and gathering members is a very important part of the work at Santa Rita, it is still more important for our church to provide opportunity for the moral, spiritual, and social needs of the community.

The pastor of the Congregational church at Santa Rita is Rev. C. M. Christiansen. A man whose unusual field requires not only vision but the judicial temperament of the statesman. His work for the young people is exceptional and in a measure rewarding. The boys and girls appreciate the instruction and entertainment given them and through them the interest of the parents is enlisted. The opportunity is unbounded, the need is great.

Where Once Sun Dancers Whirled They Came to Worship God

CAMP meetings of any kind are always interesting and rather exciting occasions, but think of how fascinating it would have been to attend the one held among the Indians of Fort Berthold Mission this fall on the very spot where a few years ago there took place the last great ceremonial Sun Dance of the tribe. The pastor of the First Congregational Church of Wahpeton, North Dakota, Rev. Robert D. Hall, had the privilege not only of being present at the camp meeting but also of assisting. His church generously released him from his regular Sunday services so that he could help. As he said, it was a modern case of "silver and gold have I none, but such as I have, give I unto thee."

More than any recent event it dramatically represented the new in contrast to the old Indian religious life. The place of the meeting was the new Nuita (Mandan) Congregational Church on the Missouri River. One of the entrances of the Theodore Roosevelt Bad Land Park, now being planned, will be located here. This little Indian church is the outgrowth of the consecration of Shoont Hanska (Leroy Holding Eagle), successor to Moves Slowly, the high priest of the Mandans.

Shoont Hanska had only a brief schooling—four years at the mission school—and went to an early grave with tuberculosis; but in his short life he led many of his tribe to Christ, laid the foundations for the little native church in which many of his tribe now worship, and influenced the missionary's son to consecrate his own life to Christian service.

"Nuita" is the native name for the Mandan tribe. When finally the little church was built in 1926, it was placed in the center of the earth circle which can still be distinguished, and which represents all that is left of the sacred medicine lodge, as a continuation of the most hallowed memories of the tribe. As Little Owl and Sitting Crow said, "We looked for God here years ago and did the best we could to find him, and this church now stands on the same spot, to show to all generations that we are finding him." In front of the church is a small mound marking the place where the Sun Dance pole stood.

The meetings this fall were in memory of Shoont Hanska, whose picture now hangs in the church,

INDIAN BATHTUB NEAR SCENE OF SUN DANCE

and of Little Owl and Sitting Crow, who once tortured themselves in the Sun Dance, but now are officers in the church, rejoicing in the knowledge of the true God.

Plans are now under way, thanks to the interest of some visitors, who happened to be editors of local papers, to place a suitable monument and tablet on this spot to commemorate the ancient seeking after God, and the evidence of the truth that those who seek after him shall find him.

At the close of the three days' meeting a Communion service was held, in which three of the native leaders participated, Rev. Edward Goodbird, Lawrence H. Wolf, and White Bull, pastor of the Nuita Church. In speaking of this closing service, Mr. Hall says: "As we sang that hymn translated by Shoont Hanska, 'Mahawata Jesus,' or 'Hide me, Jesus,' many sacred memories of the things that had happened on this spot, in one short lifetime, spoke eloquently of how truly God works in a mysterious way his wonders to perform; and as we broke camp the next morning, we felt that indeed it had been good to be there."

A Slogan and a Resolution

By HELEN FRANCES SMITH, *Project Secretary*

"THE tumult and the shouting dies," the campaign managers depart, another election is over, and the nation settles down to routine order and business. The Regional and Associational meetings are over, the ministers and delegates return to their homes, and churches take up their duties with renewed vigor and enthusiasm to the degree that the inspiration of these meetings continues in the hearts of the returning delegates.

In one way or another Projects have been presented at these fall meetings. New ideas have been developed concerning the possibilities of making them a real and vital part of the life and interest of the churches. All that remains is for pastor and people to "put their projects into action." December is not too early to suggest our slogan for the New Year: *"Projects in every church in* 1929." The Project Secretary is convinced that by adopting this slogan many churches will find a new incentive to even greater missionary achievement.

Dr. William P. Shriver, in his text book, "What Next in Home Missions?", says: "There is opened up for the churches in their home mission task today a new, a fresh, a stimulating process involving inquiry, search, adventure and experimentation." The following statistics from one of our larger states in which the Project Plan has formed the basis of an enthusiastic adventure bears out the above statement, for the records show that for the first ten months of the year the gain in apportionment giving is eighteen and one half per cent over last year. We are confident that similar gains will be reported from other sections of the country.

The field of adventure and experimentation is limitless. And this is where the resolution comes in. It is not enough to adopt a slogan, or to select projects; a third step is necessary. We must resolve to use our projects. In many churches varied and unique methods of project presentation have formed the basis of real missionary education programs designed to make every member feel that the work of a given missionary is also *his* work and depends to a large extent upon *his* cooperation. Such a program can be developed in many ways. Here is a church preparing for its Every Member Canvass. In order to present the challenge of the local church and its world wide work an institute for the canvassers is held for four Sundays preceding the Every Member Canvass, at which the various projects of the church are presented. Here is a church planning an exhibit which will feature their five projects. A missionary committee plans to present their projects in pageant form and asks for material about their work. Another church used their projects for the Children's Day service. In another church the program of the School of Missions was built around its projects. And so the story goes. In ever-increasing numbers the churches are getting back of their projects; and it must follow as the night the day, that interest and giving will "step up" to a higher plane.

And so with confidence we commend our slogan to every missionary-minded Congregationalist in America: **"Projects in Every Church in 1929"**

Building a Church With a Dollar

NOT long ago one of our Middle-Western churches, organized in 1885, faced an acute building situation. The original building was too small for the growing congregations, and something had to be done. And something was done. At the annual business meeting a woman crystallized into action the desire of the church for a new building. She arose during the meeting, advanced to a table in the front of the room, and laid thereon a dollar, the nucleus of a building fund for the new church. Eight others followed her example, and the beginning was made. Realizing that the little group could not attain their dream of a new building alone and unaided, they appealed to the Church Building Society for additional financial help, and as always where there is a real need and a spirit to cooperate, the Church Building Society gave the required assistance.

Today a beautiful building valued at over $30,000 is evidence of three eternal truths. First, that a woman is often at the bottom of a program for advancement; second, that people will arise to a real challenge; and third, that the Church Building Society is an ever-ready friend in time of need.

***News*—of great importance to every reader on pages 444 and 445**

"Immigration and Race Attitudes"—a Review

By GEORGE WARREN HINMAN

Professor Bogardus writes to Dr. Hinman: "I am particularly pleased with the review because you have caught exactly the spirit underlying the book, and have accurately portrayed the aims that are attempted."—EDITOR.

THE Jerusalem Conference of the International Missionary Council adopted as the first of their findings on the theme, "The Christian Mission in the Light of Race Conflict," a request for "a searching analysis of the social, political, cultural, psychological, biological and religious factors that contribute to create inter-racial antagonisms." This action had hardly been reported to that group of people who concern themselves with Christian social problems throughout the world before a book appeared answering in a remarkably complete way the requirements of the delegates at Jerusalem. The book came from one of the group of Pacific Coast sociologists who have in such a splendid way approached the problems of Oriental and Mexican immigration and the international relations involved, the group which did so much of the work in the Pacific Coast Race Relations Survey, the development of the Institute of Pacific Relations and similar movements.

These men have taken up a social problem clouded and distorted by political partisanship, economic jealousy and the fear of a foreign nation, and have gradually won the respect of the press and thinking people by the fairness with which they have investigated and analyzed the facts of Oriental immigration and by the reasonableness of their attitude toward both sides of the controversy. They are approaching the problem of Mexican immigration by the same method of scientific survey and careful observation of all the social consequences for our own people and the Mexicans.

It is fortunate that the pressure of these race problems on the Pacific Coast has not yet strangled and coerced the freedom of sociological thinking, as the Negro problem seems to have done among so many leaders of thought in the South, and very often in the North. The social tabus against the Negro seem to have made honest scientific investigation of biological, social and economic relations with the whites almost impossible. Academic freedom on the race question is still very far off. But the men in the sociological departments of several universities in California and Washington and in the University of Hawaii have refused to be swayed by propaganda for or against Orientals, and have not been subjected to that pervasive and insistent social tradition which conditions all approach to the problem of inter-racial relations in the South.

In attempting to meet the race problems resulting from Chinese, Japanese and Mexican immigration, serious students of social situations have been forced back to a consideration of the whole question of attitudes toward immigrants and aliens, as well as members of different races living together in the same country, like Negroes and whites. Other men in the East and Middle West have studied race relations, but few have had the clinical opportunities, along with the academic freedom, of the Pacific Coast university men. More than one social research worker has gone to the Pacific Coast for an extensive and unbiased study of race attitudes, such as would not be possible in other parts of the country.

Dr. Emory S. Bogardus of the University of Southern California, who has from the beginning been a leader in this study, has just published a most important contribution to the understanding of race relations in his book, "Immigration and Race Attitudes" (D. C. Heath & Co.). Dr. Bogardus has done much, through preliminary survey work and his original method of case studies in "social distance," which has prepared him to draw conclusions as to the nature and causes of racial antipathies and prejudices. He was responsible to a considerable extent for the research method used in the Pacific Coast Race Relations Survey, which has been described in his book, "The New Social Research." His sound judgment as to results is quite equal to his resourcefulness and ingenuity in securing the psychological as well as the economic facts in any problem of race relations.

Although his personal contacts have been largely with the races in the Southwest, Chinese, Japanese, Mexican and a very considerable migration of Negroes from the South, yet the book is based on racial experiences of seven hundred individuals of many different types from every large section of the United States and "social distance" records of seventeen hundred and twenty-five persons. It is not a limited sectional or class attitude that is presented, but a wide variety of conflicting personal reactions to racial contacts, from which, however, definite conclusions may be drawn.

This book helps to make it clear that race problems are fundamentally the same, and that causes

of increasing racial antipathy or of increasing friendliness may be grouped under a few general heads, irrespective of the superficial differences between races concerned. Biological differences between various races, alike subject to racial antipathies, are only one factor in racial relations, and the variations between these races are not so important as the natural antipathy toward *any* group that is different. One who has studied relations with Oriental immigrants on the Pacific Coast in a scientific spirit has laid true foundations for an understanding of any immigrant problem. If the immigrant represents a culture close to that of American life and merges almost immediately into the stream of our social thinking, there *is* no immigrant problem. But if he is of an alien culture and of a somewhat different racial ancestry, whether he comes from Europe or Asia, there are bound to be strains in racial adjustment and characteristic attitudes will develop. These charactertistic attitudes, which develop regularly in contacts with alien immigrants, are illustrated and classified by Dr. Bogardus in a new and very helpful way. The social disease of race prejudice has not before been so carefully diagnosed, with an analysis of the conditions favoring its development and the conditions favoring its cure.

Although the book is not written for laymen and abounds in the terminology of the new social science, it is easy to recognize in "behavior and culture patterns," "behavior traits" and "status," for an individual or race, the ordinary habits of human selfishness and that provincialism which seeks to safeguard a special advantage against all comers. Underneath the author's scientific analysis of inter-racial reactions, their causes and the means of modifying them, there is a very clear and frank statement of the real motive which expresses itself in race prejudice. A preacher could not have been more searching. All through the book are quotable statements of a sort which have been the burden of the missionary's defense of oppressed races, and are now validated by the conclusions of the scientist. As the book is not in any sense propaganda, it is most earnestly recommended to all who are sincerely anxious for inter-racial understanding and co-operation, whatever their racial attitudes may be. To those who are evangelists of world brotherhood it will provide an unquestioned scientific basis for their crusading efforts.

A Message From El Divino Salvador

By REV. J. M. MOYA, *Gallup, New Mexico*

IN the month of June, 1928, I was very pleasantly entertained in the home of Mr. and Mrs. Sandoval at Grand Canyon, Arizona. Four delightful days were spent in seeing the place and visiting the people. During the course of our conversation, wide in range, they discovered that I was not a Catholic. I was glad that they made the discovery without my telling them in so many words. I then frankly informed them that I was a minister of the Gospel, working in the Congregational Church, El Divino Salvador, at Gallup.

The fact that I was a minister seemed to increase their interest in me. Our conversation from that time forth was definitely along religious lines. The questions they asked I answered to the best of my ability. With the family present, we sang Christian hymns and read the Bible together. Then I began to ask questions.

MRS. LUPE SANDOVAL

Born in old Mexico, Mrs. Sandoval heard the Gospel preached for the first time at Nogales, state of Sonora, Mexico. She was at that time a young woman of seventeen. She was interested in the preacher's message, but her Catholic friends, and most of all, her relatives, advised her to take no thought of man-made religions. So at the time of her conversion she had heard but four Protestant sermons and had attended one Protestant funeral.

I had been gone from Grand Canyon less than a week when Mrs. Sandoval was taken severely ill, making a serious operation necessary. She was taken to the hospital in our little city of Gallup. Just before going to the operating room she was visited by a local priest, who asked her if she wished to confess. To his question she answered, "No, I am in the hands of God and that is sufficient for me."

EL DIVINO SALVADOR, GALLUP, NEW MEXICO

During the time of her convalescence in the hospital I visited her at least three times a week. There was with Mrs. Sandoval in her hospital room another patient, Mannela Romo, a girl of sixteen. Both requested that I bring them some religious literature to read. On my next visit I had a collection of Sunday School papers and religious tracts published by our denomination. One day, a nun at the hospital in making her rounds discovered the papers and tracts on the table and asked: "Who has given you these papers and tracts to read?" Quickly Mrs. Sandoval answered, "Mr. Moya." "But you are a Catholic," said the sister, "and you must not read such papers." So the papers and tracts were taken away and destroyed.

Next I took to the hospital a volume of Moody's sermons. She read it all with interest, keeping it where it was not likely to excite comment. She was much interested and asked for other articles and portions of the Bible, which I readily gave her.

Nearly every time I called she had questions to ask concerning the Bible and our belief about God and the work of Christ in the world.

One day she said to me, "Brother Moya, I want to become a Christian and unite with your church before I go back to Grand Canyon." In a few days she was dismissed from the hospital and Mrs. Moya and I received her into our own home, where she remained for three days.

She was baptized and united with our church. She made this remarkable testimony before the people: "I thank God that he has led me to Gallup. Here I have found health for my body and my soul."

Mrs. Sandoval is a very capable young woman. She is intelligent beyond the average of our Spanish-American folk, and has returned to her home in Grand Canyon with a new life in body and soul. She plans to start a Protestant Sunday School in her own home at once, with the help of her husband and family, who are much interested in her faith and ours.

A New Help for Missionary Education Leaders

AS indicated in another article in this issue, we have a good program of missionary education, and good literature for its promotion. In response to many requests the Committee on Missionary Education has felt that there was room for another small folder, for general free distribution, which might serve as an introduction to, and secure the wider use of the manual, *"Missionary Education in the Local Church."*

This now has been issued by the Department of Missionary Education of the Congregational Education Society, in the form of a six-page folder entitled *"How to Have Missionary Education in Your Church."* It presents in display form the steps to be taken by any committee or group of leaders who want to develop an effective program in their own church. It does not attempt to take the place of the manual but refers to it for further details on the various points stated. For those who desire to go still further into the study of missionary education it also contains references to two recent books by Secretaries Lobingier and Gates which have been found helpful.

This folder has been distributed in quantities to the various offices of the Commission on Missions, Regional Offices, Field Work Offices of the Educational Society, and a supply is also available at the main office of this society. It will be sent on request and will be found a practical help in this field of service.

Call It a Day

THERE is no monotony in a state superintendent's life, particularly in the West. The last report of Rev. E. H. Johnson, Superintendent in Montana, outlines a day, which may not be a typical one, but it surely is a thriller!

"Monday the 16th.—Wired Brother Thompson of Fort Shaw to meet me at Vaughn at 6:53 P. M. Worked on old Ford which had stood out between parsonage and church through the winter unprotected. Fixed old tire to replace one that had been stolen. Pumped up the four tires by hand—or rather back. Found the generator and battery had been stolen and the cap over the bendix. Crawled under the car—with Sunday clothes on—and put on the cap which I had bought in Shelby. Found wires to timer cut. It got dark—and looked dark, too. Mr. Thompson volunteered to tow me in twenty-seven miles in time to dispose of the old car and catch a 7:50 train. He also volunteered to take his wife into the city. Got started, after deserting Mrs. Thompson, at 6:55, with twenty-seven miles to go towing a dead Ford. I saw I was not going to catch my train at his rate of speed. Tried out the Ford engine again. It took hold. I cut the tow-line and went on my own—the way a Congregationalist likes to do. I would not want it to be known how fast I traveled, and I cannot tell, for the speedometer had been stolen. But I missed the train, nevertheless. So I fixed up the topless Ford a little and struck out for Billings, two hundred and forty-eight miles to go. Stopped overnight at Lewistown. Visited Rev. James Elvin and family, formerly of our church at Helena. Told them I was going to store the car and proceed by rail to Billings. The last thirty miles leading into Lewistown had been one mass of ruts, with the axles touching dirt most of the time. But the next morning was crisp, clear, glorious with the fresh fallen snow. So I struck out for Billings via Grass Range. Got over the divide, thanks to the morning frost. Stuck on the first hill out of Grass Range—too slick and slippery to get traction. Went back and bought chains. They told me I would have trouble just across a bridge ten miles out. Well, I got stuck four miles out, half way up a long gumbo hill. Another man got stuck worse. We helped one another, and a third. Came to the place across a little bridge. A truck got stuck just before I arrived. The driver waded in his gum boots toward me. I said, "Partner, how are the roads?" He said, "I can't tell ye. There's a woman in the truck and I stopped the motor!" Got on. Then road began to pick up. It kept picking up until the car, the driver and the adhering gumbo were one and inseparable. Could scarcely move on the level in low. But this was not for long. Had been traveling in thick cloud, held on the mountain side by the chilling snow. Sun broke through. Just as I reached the rim of Devil's Basin, the muddy roads gave way to dry ones. It looked like Heaven to me. Remember, all this in a topless car. It rained while I ate dinner at Roundup, at 4 P. M., but ceased before I was ready to proceed. Home 7 P. M. Put the old Ford in the garage for attention."

Those who are standing back of Superintendent Johnson's work will be glad to know that Montana is now the proud possessor of a new Home Missionary Chevrolet. It happened this way: in replying to a letter of a wealthy man in Chicago, Mr. Johnson commended him for his generosity, and asked him if he ever considered making his gifts the motorizing of a home missionary. He asked at once for particulars. The result was a gift of six hundred dollars to buy a Service Car for Lower Yellowstone-Redwater Parish—and a Chevrolet coach, unsold 1927 model, was purchased for six hundred dollars, fully equipped.

Dedication at Naselle, Washington

THE Finnish Church, Naselle, Washington, which was admitted to the Washington Conference in 1926, has this year erected a church building costing $6,000, of which $4,000 has been raised locally. This is to be dedicated on November 25. The pastor, Rev. Ellis Koven of Astoria, has carried on services here for a number of years. This is the third Finnish Congregational church to be built in the northwest coast country in the past two years, the others being in Portland, Oregon, and Kelso, Washington. A fourth is in contemplation at Winlock, Washington.

***Extra*—A splendid program of improvements—a better and more useful paper for 1929—see pages 444 and 445**

Leadership Training Helps

By ERWIN L. SHAVER
Leadership Training Secretary, Congregational Education Society

How Much Depends Upon Having a Leader Who "Knows How"!

THE SUCCESS of any educational program in the local church rests upon the leader who "knows how." With the advent of the newly reconstructed graded lessons and the increased emphasis upon education for stewardship and for missionary service, we need skillful leaders more than ever for our children and young people. It is the business of the Department of Leadership Training of the Education Society to help local churches train such skilled teachers and leaders. It seeks to do this in a variety of ways suited to the widely differing needs of our churches.

The past few months have seen a healthy growth of interest in discovering and training those who are responsible for the educational program. The number of Congregational students in community training schools has shown marked increase. More local church training classes are being carried on than ever before. There is a revival of interest in the use of the teachers' meeting to develop insight and skill for religious teaching.

In order to acquaint pastors, superintendents of Church Schools and others who may be interested in training their workers with the materials available, we are listing here the leaflets, manuals and other helps which the Department furnishes. Some of these are free; for others there is a small cost charge. Some are printed; others are in mimeographed form. The list does not include cloth-bound books which are referred to in some of the manuals and which may be secured from the Pilgrim Press.

Free Leaflets are available as follows:

"Leadership Training Service"—a sixteen-page leaflet setting forth the variety of training programs available.

"The Standard Leadership Training Curriculum"—summarizes the courses and conditions of credit agreed upon by forty Protestant denominations working cooperatively.

"Special Courses"—describes a plan for short courses of an introductory nature.

"A Quarter of a Century of Leadership Training in a Single Church"—an interesting and convincing story of how one church did it.

"Self-Improvement in Christian Leadership"—describes a new plan of training for the individual worker which is simple and practical.

"Principles and Methods of Religious Education in the Local Church"—a forty-four-page manual of principles and program suggestions for the local religious education program.

"A Service of Consecration"—an order of worship for consecrating the educational workers.

There are a half-dozen *Manuals and Program Books* of a decidedly practical nature which have been prepared with certain definite training needs in mind, namely:

Self-Improvement in Christian Leadership: A Manual of Directions—prepared especially for registered students, but helpful to any worker. Fifty cents.

A Brief Reading List—is the second half of the foregoing manual, containing a classified and annotated list of the most practical books in the field of religious education. Twenty-five cents.

Programs for Teachers' Meetings—a book of one hundred pages giving detailed program suggestions for twenty-three meetings. Fifty cents.

The Teachers' and Officers' Conference—gives suggestions for a wide variety of ways to make these conferences interesting and practically helpful. Fifteen cents.

The Teaching Church—A discussion course usable in adult classes, mid-week meetings and training courses to develop an understanding of better ways and means in the local church's educational program. Thirty-five cents.

Programs for Teachers' Conferences (Beginners and Primary)—Contains fifteen programs for departmental conferences of the workers with these two ages. Thirty-five cents.

A large proportion of our Congregational teachers and officers in training are enrolling in the Standard Training Curriculum, a twelve-unit course developed and promoted cooperatively by forty Protestant denominations through their agency, the International Council of Religious Education. Units of this Standard Curriculum may be offered in local church classes under denominational supervision or in community schools under supervision of the International Council. The credits earned are interchangeable and cumulative. The following *Bulletins* should be in the hands of officers and teachers who are interested in Standard Training

Courses, whether carried on in the local church or in community schools:

The Standard Leadership Training Curriculum (Educational Bulletin Number 3)—an outline of courses offered with a statement of the purpose and scope of each and a list of approved texts and reference materials. Twenty cents.

The Administration of the Standard Leadership Training Curriculum (Educational Bulletin Number 4)—contains principles and detailed guidance for deans, instructors and others interested in Standard schools and classes and in work by correspondence. Twenty cents.

The High School Leadership Curriculum (Educational Bulletin Number 6)—describes a new program for selecting and giving introductory training to young people of the senior age group, listing the required and elective courses, giving the scope of each and furnishing guidance to leaders interested in setting up schools and classes. Fifteen cents.

Any of the foregoing materials may be secured from the Department of Leadership Training of the Congregational Education Society, 14 Beacon Street, Boston, Massachusetts. The Department also welcomes correspondence with regard to your leadership problems.

Frieda's Dilemma

A typical case helped by The Bureau of Reference for Migrating People, conducted by the Home Missions Council and Council of Women for Home Missions.

FRIEDA TRENKEL came from Germany on the *Muenchen* to join her husband, Gustav, who was working in one of the big cities near New York. Frieda had always lived the simple, monotonous life of the peasant class; but secretly, she longed to be in the larger circles and spheres of life, about which she had so laboriously read, first in fairy stories, then in the few story books that had come her way, such as "The First Violin," and "Old Ma'amselle's Secret."

She was twenty-six, very, very shy, self-conscious and positively terrified by the mad rush of life in general, especially the noise of people, traffic, and industry. In turn, everyone with whom she had come in contact had thought her stupid, dull and thick and passed her by as if she were a post. Even her husband was perplexed—he had never dreamed that she would be like this in the new country.

Then one day her doorbell rang; she went to the door. An elderly, sweet-faced deaconess was there. She spoke Frieda's language and asked if she might come in and visit. Frieda nodded. The kindly woman sat down and was not in a hurry although everyone else in this country seemed to be. She told her hostess that through The Bureau of Reference for Migrating People, Pastor Witte had been informed of her arrival; that she was calling not only to welcome her to a new land but also to a new church home. The deaconess asked many questions to which at first Frieda could only nod or shake her head. Then faint monosyllables became short sentences. Her guest did not seem to mind but appeared to understand just how it was.

Soon, although her own voice sounded strange and far away, Frieda was telling her caller all about herself and her husband: how they had always known each other; how they had been married one lovely Whitsuntide; how his mother had been sick for a whole year and died leaving nothing but a very old place and much debt. Then Gustav had decided to come to America, where his uncle was and where he might earn money to pay the bills and her passage. How she had waited for four years—and now she was here. Nor did she omit to tell about all the noise and confusion. The deaconess understood, for her eyes, too, were full of tears as Frieda finished. Then she invited Frieda to come to church the next Sunday to hear a service in her own language and Frieda promised she would.

Gustav was much pleased when he came home to see Frieda looking so cheerful. As they ate their simple meal she told him all about her visitor. Late in the evening the bell rang and Gustav went to the door. The deaconess had come again and brought Pastor Witte. This time it was Gustav who did most of the talking. In his very bad English he tried to tell the minister how hopelessly out of place his wife seemed in her new surroundings and that he knew not how to help her. Before their callers left that evening both Frieda and Gustav agreed to attend an English class that was being started at the church by a retired school teacher.

The next Sunday, her second in the country, as Frieda sat in the big church auditorium, she gazed around with a feeling of contentment. This was the first time that she had felt contented since she arrived in this new land. The church was so large

and the sunshine streaming through the colored windows gave an air of quiet magnificence that left nothing to be desired. And there in the pulpit was the minister who seemed like a personal friend. Yes, they both knew that man and were known by him. For, hadn't he twice called on them in their little tenement home? And then the music was more wonderful than any she had ever heard. Yes, truly this was that real grandeur for which she had always felt such a longing!

How to Camp Out and Be Happy

By J. FRANK LOCKE, M.D., LL.D.

Dr. Locke, preacher, physician and prince of pioneer home missionaries, from whose pen we have already printed several delightful sketches, will not be forgotten. He died on June 24, 1927, and an account of his eventful life by Secretary Miles appeared in our September issue for that year. It is moving to think that the following story so overflowing with wit, good cheer and quaint practical wisdom was written by this old hero upon his deathbed and within a few days of the end. If it seems to any one unseasonable in December, we can only suggest that he cut it out and keep it until June. We are unwilling to wait that long before sharing it with our readers.—EDITOR.

TWO of our neighbors in my boyhood home were John T. and Nancy, his wife. Nancy was horribly overworked, worn down physically and was passing on. The morning she went away, she said, "Now, John, I've been a good wife to you, haven't I?" and John answered, "Middling, Nancy; nothing more than middling."

I never had any regard for John afterwards, neither have I any regard for an individual who undertakes to camp out in God's blessed silent places, with no expectation of anything more than a "middling" good time. There, face to face with the world's Creator, surrounded by the manifestations of his goodness, one should confidently expect to reach the ideal of earth's best for soul and body; and to get the best you must go for the best; not to places where tips are high and food dear, and the servants must harmonize with color surroundings. If you go into camp plan for health, strength and *economy*. If you go into camp, do not go to show your clothing to hedgehogs or imitate their quills. Put on old clothes; leave your silk stockings at home with your Tuxedo suits; go into camp clean and comfortable and keep so. Shave, keep clean, be a gentleman or lady and treat any person you meet as your equal, and make friends.

Remember it is a virtue to be economical, and how good it makes you feel! Do not be throwing out dollars to the natives for that will cause them to feel, "What a fool he is." Pay all reasonable bills cheerfully and you will receive only the same.

The party who cannot catch fish enough, or shoot legitimate game enough to live well in camp, with plenty of flapjacks, baked beans—incidentals you can make for yourselves—had better simply stay at home, for there is a serious lack in your individual make-up. You simply are not fit to have an ideal outing, where the ideal outing depends upon yourself. Do not think you must have a guide, cook, and someone for all the real work and many chores.

Decide in advance just where you wish to go and go there; don't dillydally around and waste half your time. There are ideal locations within a hundred miles of you; in fact it isn't the place where you go that makes the vacation; it's the spirit within you, the inclination to get close to nature and rest your weary body and mind among the smiles and blessings of nature and get nature's healing blessings and never-failing inspirations.

Select for your camp site a slightly rolling area. I say rolling, because it isn't conducive to joy and gladness to wake up and find an inch of water under you.

If you plan to use a tent dig a little trench around it, so an overflow shower won't saturate your tent floor. There is nothing worse in camping out than wet floors and bedding; and there is no need to have these indescribables if the camper uses his brains and takes forethought.

Just imagine that a party has arrived at their indicated camp site in advance of their tent. A shower is coming; the ladies must be kept dry. A man about my size happens along. Fortunately two of the men have hatchets and of course the new arrival has his. No waiting for introductions.

Now, men, go to those little pines over there and quickly cut twenty or twenty-five eight-feet-tall pines, and get back here in five minutes. Jump! I cut a ridge pole two feet long and firmly attach it to the butts of two trees. The men understand what I plan, and by the time the ridge pole is in place little pines, spruce and balsams are ready,

nd the men begin to stand the trees, leaning them t an angle of forty-five degrees against this ridge ole.

But they are setting them *butts down*. Here! Set those trees *tops down* and close together. With utts down rain would run straight through them. The trees in place, I half cut the outside limbs nd break them downwards for shingles with a ew properly cut trees placed on top. It has taken ifteen minutes to build the shelter, and scarcely a drop of water has come inside, and no woman's hair is out of curl.

Better know such things!

Your camp site selected, clear it from any obstructions whatsoever. Don't get up in the night to see any little creature and come back with a toe nail half torn off. I strongly advise in such a camping out holiday that tents be used, for if occasions require they can be moved so easily; but be sure that nothing can touch the inside walls, for in case of rain that would make a leaky spot. Keep things away from the tent walls if you would have things dry and comfortable.

Have no idea that in order to have a good time camping out you must carry with you rubber sleeping bags or air-inflated beds. You can build one for yourself in an hour or two the like of which cannot be purchased at any price. Make your bedstead out of strong flexible poles, about six to ten inches from the ground, and if for a single person, say six or more feet in length, and two feet wide, so you can turn over easily. Have the bed slats limber and strong. Get a good quantity of the end branches of pine, hemlock or balsam, six or ten inches long. I believe strongly in polarity—that for good sleeping one should lie north and south; pitch your sleeping tent with that idea. Commence at the head of your bed and lay your boughs (shingles) so that the butts are always downward. Go through this shingling four to eight times and you will have a bed that never was surpassed for comfort or healthfulness. One can always find spearmint or peppermint in the woods and if you want the perfumes of Araby the Blest while sleeping, here is a glorious idea. Remember also that little bunches of the aforesaid perfumery attached to your tent poles are very undesirable to mosquitoes and will largely keep the pests out. I always, when camping out, carried an extra lantern and hung it on the limb of a tree fifty or so feet from my sleeping place. Mosquitoes will go to the light and stay near it. Never have a lighted lamp in your sleeping quarters. The salve Unguentine is ideal for a camp salve. Carry one or two tubes of it and you will thank me.

The Unguentine is ideal for use should you run into poison ivy if rubbed in freely when the smarting first commences. Do not carry a load of medicine into the woods with you. Foot work and abundance of pure, cold water is enough. If you need more, send for the nearest M.D. or go to him. The main trouble with elderly, yes and with young people, also, is kidney and bladder trouble at night. Here "free for nothing" I give you a prescription which I would not sell for five hundred dollars, though I have given it to hundreds. In most country places, especially where pine groves are predominant, you will find a small upright herb that grows about six inches tall, called by some Princess Pine, and by others Toothache, each stock having just three long angular leaves. The true botanical name is *Chinaphila*. Find it, gather as much, stems and all, as you can hold in one full hand; wash in clear water, put into a kettle with a cover, with one quart of water, slowly brew until there are four ounces of water left. Dose: one swallow four times a day and your kidneys and bladder will feel like new.

I intended to say something about cooking baked beans, the ideal out-of-doors food. Have a tightly covered iron kettle; dig a hole in the ground as nearly round as possible, about two sizes larger than your kettle and eighteen inches deep; build a fire in the hole from wood that will make coals, boil the beans in hot water until skins will shell off. Then at night place the beans in the kettle for the bean hole. Have a good bed of coals two or three inches deep for the bean pot to set on; put about a pound of salt pork in the middle of the beans; place the bean pot in the hole with coals around it and a fair fire on top. Carefully dig out in the morning and if directions have been followed you will say you never ate baked beans before, or if beans are not all O. K. send for me. Baked fish! Dress the fish; have plenty of paper; wrap the fish in two thicknesses of well-buttered paper. Place the fish in the bean pot, using such dressing as you like (but if fish weighs five pounds, put in half a pound of thin pork slices), put in bean hole. If the heat is right the fish should cook in an hour and a half or two hours and come out white as snow. Paper around the fish should not burn, only char. Simply remove the paper to get your fish. One or two trials will bring you success. Squirrels, grouse, ducks, all game are much better if cooked in the ground. I wish I were going with you, but as yet I am helpless and bed-fast. But I have had my share of the great out-of-doors in my eighty-three years, and having passed that milestone I am content to share in your pleasure by telling you how I got the most out of my camping experience.

What the Treasury Says

Apportionment Receipts for Ten Months, January-October, inclusive, 1928

	1928		1927		Gain		Loss	
American Board		$661,449		$704,387				$42,938
Home Boards								
A. M. A.	$135,285		$130,918		$4,367			
Ext. Bds.	198 913		201,570				$ 2,657	
Min. Bds.	60,331*		78,510**				18,179	
Ed. and Found.	76,691		91,272				14,581	
		471 220		502,270				31,050***
State Conferences and Home Missionary Societies		383,874		341,373		42,501		
Totals		$1,516,543		$1,548,030		$42,501		$73,988
Loss								$31,487

* Includes $2,966 reported by five states for 1928, used by their own Boards for Ministerial Relief.
** Includes $3,260 reported by five states for 1927, used by their own Boards for Ministerial Relief.
*** Is the net loss for the Home Boards, the figure in the preceding column under "Gain" being subtracted.

Apportionment Receipts for September and October, 1928

American Board, $83,457, Loss $24,400; Home Boards, $86,981, Loss $13,758; (A.M.A. Loss $984; Ext. Bds. Loss $1,220; Min. Bds. Loss $9,544; Ed. and Found. Loss $2,010): State Conferences, $90,364, Loss $7,182. Total $260,802, Loss $45,340.

ACKNOWLEDGMENT will once more be made of the full cooperation of Assistant Treasurers Frank F. Moore and Harold B. Belcher of the Home Boards and the American Board, respectively, and of twenty state offices in furnishing the figures from time to time which makes the tabulation possible. Since this acknowledgment has been given in every preceding tabulation and the source of the figures and my appreciation of the cooperation must now be pretty well known, I will hereafter omit this particular paragraph.

During the last two months the American Missionary Association has received $39,041.05 for the relief of the emergency in their Porto Rico work occasioned by the hurricane in September, and the Church Extension Boards have received $13,302.01 for the relief of the emergency in their Florida work occasioned by the same hurricane. Perhaps the contributions of the churches for relief purposes have affected the contributions to the regular work.

This is the time in the year when, more than at any other time, we can see, if we will, the amazing situation occasioned by the slowness with which the churches make their remittances. Ten months of the year have now gone, and less than one-half of the contributions are in, if the standard of 1927 is maintained.

Comparing this statement with the one made a year ago at this time, the net loss for the same period last year was $80,369, against a loss of $31,487 this year. Moreover, if the receipts during the last two months, namely, September and October, be compared, we find that last year the loss was $76,812, while this year it is $45,340.

This means that the curve downward is not as sharp as it was a year ago. *But there ought to be no curve downward.* One of our sister denominations closed its fiscal year for all its Boards October 31. As the year waned, it became evident that the Church faced a probable shortage of a million dollars in benevolent receipts, but during the closing weeks and days of the year there was a marvelous rally, and the shortage was prevented.

> "The last days of October brought thrilling experiences at the office of the central World Service treasury. Messengers kept coming, Christmas fashion, with bundles and bundles of registered letters and special deliveries and airmail letters, all bearing the cooperation of missionary - hearted Methodists. Telegraph messengers came again and again all day long, sometimes two or three at a time. There were messages from every section of the country. Many of them made us cry as we read their signs of devotion and genuine self-sacrifice. The mechanics and the distractions of Church organization and mere quotas dropped out of sight as we saw people sending their help in the name of Jesus and to make His name more widely known throughout the world. You and all of us are very glad to have had a share in what happened in October. Our Church hap-

pily faces the future with prophetic spirit on November 1, 1928."

Shall not we Congregationalists give ourselves the delight of a similar experience between now and January 10, 1929?

CHARLES C. MERRILL.
November 10, 1928 *Secretary of Promotion*

Mr. Roland W. Guss

AFTER serving faithfully and successfully for eighteen years as an able educator at the North Adams Normal School, Mr. Roland W. Guss spent five years in educational work among Negroes, at Hampton Institute, Talladega College and Brewer Normal School. Last July he and Mrs. Guss returned to North Adams where they planned to spend the remaining years of their lives, among the hills of which Mr. Guss was so fond. While at a prayer service on October 26, 1928, in the First Congregational Church of North Adams, he suddenly succumbed to a heart attack.

Miss Allyn Makes a Good Recovery

The many friends of Miss Louise Allyn, Principal at Trinity School, Athens, Alabama, will be glad to know that the broken hip is mending normally and that she has left the hospital at Nashville, Tennessee, and returned to Athens. Her courage and cheerfulness during the long siege of pain was a challenge to every one who visited her. The school is happy to have her again; we hope she will pick up her duties slowly. The new building is progressing in fine fashion, and will be an asset for the greater comfort and efficiency of school work as well as for the looks of the campus. Friends of the school, both white and colored, are raising seven thousand dollars toward its erection, the A. M. A. providing the balance from the Cummings Estate.

A New Folder

"OFF the Beaten Track," a twelve-page folder is ready for distribution. Brief descriptions of the following fields appear: The Kindergarten at Ellis Island, New York Harbor; Nogales, Arizona; Latin-American work at West Tampa, Florida; Student Summer Service, including Vacation Bible Schools in the city and in isolated districts; an Indian Parish in Louisiana; Work in the Plazas of New Mexico. Write to the Congregational Church Extension Boards, 287 Fourth Avenue, New York City.

Good News from Porto Rico

Dr. Watson of Ryder Memorial Hospital, Porto Rico, reports on reconstruction work after the hurricane: "The roses are blooming, just great masses of red on the bushes. They seem to be rioting in glee over the fact that they triumphed over the storm enough to stage a comeback. Everything is getting back to normal. The work of reconstruction is going along nicely. We are full to capacity all the time with real hospital cases. Large quantities of clothes continue to arrive, and each mail brings in several small checks."

Church groups responded generously to the call for second-hand clothing for the hurricane sufferers in Porto Rico. Many packages and bundles were received and distributed from Blanche Kellogg Institute, Ryder Memorial Hospital and by the Superintendent of Church Work. The emergency has been met as far as our agencies are concerned, and further supplies for the island should be sent through the Red Cross.

The A. M. A. Treasury

WILLIAM T. BOULT, Treasurer

THE DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

RECEIPTS FOR OCTOBER, 1928

Income for October from Investments..... $33.23

FORM OF A BEQUEST

"I give and bequeath the sum of.....dollars to the American Missionary Association, incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write The American Missionary Association.

To Continue*— *receiving THE AMERICAN MISSIONARY use coupon on page 445

The Book Shelf

ALTAR STAIRS. *By Joseph Fort Newton. The Macmillan Company. pp.* 205. $1.75.

To be successful as a leader in public prayer two things are essential. The first of these is a gift of perception. The man must have a genuine, even a thrilling sense of the divine presence as he prays. At the same time he must be equally well aware of the presence of men. He does not stand by himself alone before the Infinite but as one of a group of human beings whom he represents and on whose behalf he speaks. The second gift essential for effective public prayer is one of expression: power to put into fitting words the inarticulate yearning of the human heart toward God.

Both these gifts Dr. Newton possesses in a high degree. We feel as we follow the prayers which compose this little volume that here is a brother man who is actually talking with the infinite Friend and Father and who brings with him a group of other people for whom he speaks as well as for himself. And we are moved not so much at the beauty of the prayers as at the fact that they so perfectly give voice to our own feelings and desires.

With this man as the leader of our worship, we adore the glory and majesty of the Most High; we wonder at the beauty of his thought and the loveliness of his handiwork; we rejoice in his infinite tenderness and gladly put our trust in his unfailing care and boundless affection; we remember with deep satisfaction that he is interested in all human affairs and situations and that he holds us every one in his loving hand.

Very noble and helpful is this little manual of prayer. We commend it to the special attention of those who are appointed to lead their fellow men in public worship.

At the same time, to be frank about it, the volume, taken in its entirety, appears to us incomplete, not to say defective. One feature of a devout soul's normal attitude in the presence of the holy God seems almost forgotten; the sense of sin. We find, to be sure, one prayer of contrition, that designed for Good Friday, and there is an admirable expression of penitence for public sins, but think of communion prayers that leave unmentioned the stupendous fact of God's forgiving love! Yet these prayers are doubtless true to the author's personal experience and beyond that we could not ask him to go. Perhaps he never felt the bitter bondage of sin nor tasted the ineffable joy of redemption and full forgiveness through Him who died that we might live.

CHILD PSYCHOLOGY AND RELIGIOUS EDUCATION. *By Dorothy F. Wilson. Doubleday, Doran and Company. pp.* 159. $1.75.

Those who are responsible for the religious training of children, whether as parents or teachers, and who appreciate the serious difficulties as well as the vast importance of their task, will find much help in Miss Wilson's little volume. It not only outlines with distinctness the leading principles of child psychology but abounds in practical hints and useful suggestions. And she has made of it a very readable book without a single tedious page. Though neither long nor learned, it gives the pith of the best that has been discovered and said upon its great theme. For the benefit of those who desire to pursue the subject further a helpful bibliography is provided. Miss Wilson is assistant minister at Carr's Lane Church, Birmingham, England, a place made famous by the ministry of Drs. R. W. Dale and John Henry Jowett, as well as by its present minister, Richard D. Leighton.

THE NEW QUEST. *By Rufus M. Jones. The Macmillan Company. pp.* 202. $1.75.

Dr. Jones believes that deep and precious spiritual realities lie behind the appearances of the physical world and all human events. For these he keeps his eyes wide open, seeking everywhere—and everywhere expecting to find—the meaning of the world and the significance of human life. He presents the traditional mind and spirit of the Quaker in its best modern type. He is a mystic, a man of deep spirituality and is, at the same time, familiar with the thinking and the habits of the modern world.

The thing that he insists on is that sincere and serious men should look at life with their own eyes, and promises that all who so seek the truth shall find it fresh, vital and transforming. Those who follow him through these thoughtful pages will find in him a charming, wholesome and stimulating companion.

He declares that "If the church through its ministry could make the life and love of God real enough, so would once more become to men consciousness the stupendous fact which it actually is . . . and salvation would once more be found in the dynamic of that immeasurable love which Christ revealed. But nobody could stop, if he saw it all, with an external transaction; he would feel himself compelled to go the whole way on the new creation and the attainment of complete spiritual health and to the full functioning of all the capacities of the soul which is salvation."

Dr. Jones has been for more than thirty years professor of philosophy at Haverford College, and for nearly that period has been associated with the Board of Trustees and Directors of Bryn Mawr College, acting as president of the Board for the past ten years. He has been editor of *The Friend's Review* and *The American Friend* and is widely known as an author.

THINK ON THESE THINGS. *By Amos R. Wells. W. A. Wilde Company. pp.* 256. $1.50.

How much of the day's success and happiness depends upon a good beginning! If one can, at the outset, get his mind started right; if before its multitudinous sayings and doings begin, one can have a real moment with God and a glimpse of the eternal verities, what peace and strength it will give to the entire day.

It is this sort of a service that Dr. Wells aims to render in this volume before us. For every day in the year a scripture lesson is selected, not more than six or eight verses, only one of which is printed. This is followed by a meditation which concludes with a very brief prayer. The little homilies are simple, direct, reverent and practical. They are adapted to everyday needs and are made the more helpful by interesting quotations and apt illustration.

Bible Complete, in 31 volumes $2.00. Sample 5 cents. Address (Miss) Elizabeth Merriam, Framingham, Massachusetts.
Mention The American Missionary